TRIVIKRAMA PAṆḌITĀCĀRYA'S

ŚRĪ VĀYU STUTI

UDUPI ŚRĪ KṚṢṆA

Translated by :

D. R. Vasudeva Rau, B.A. Hons (English) M.A. (Sanskrit)

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With

Text, English translation, transliteration and short explanatory notes

by

D. R. Vasudeva Rau, B.A. Hons (English)
M.A. (Sanskrit)

Foreword by

Upanyāsa Ratnākara, Śāstra Viśārada
Pandit M. RAMA RAO, B.A. L.T.,

Āsthāna Vidwān and Maṭhādhikari,
Śrī Vyāsaraja Mutt, Kumbhakoṇam

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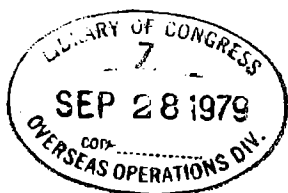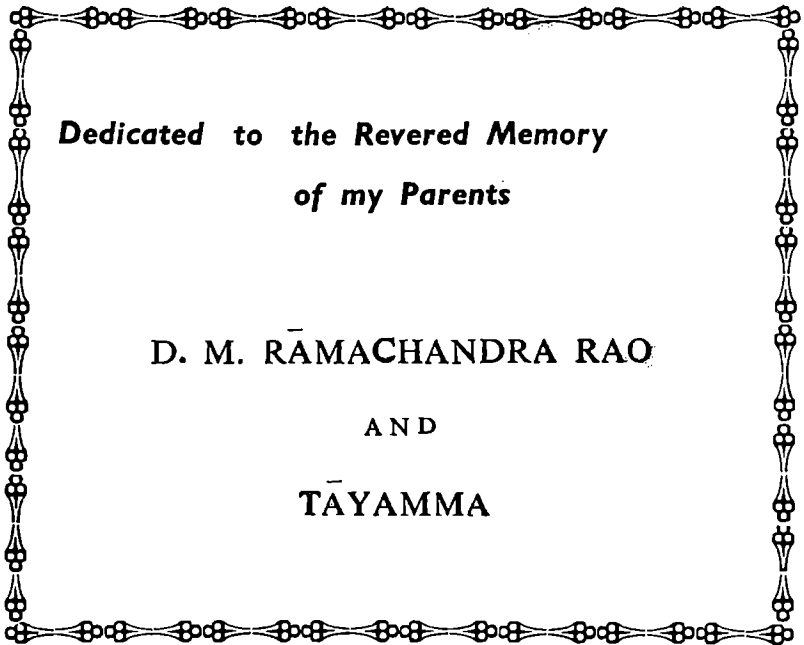
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Dedicated to the Revered Memory
of my Parents
D. M. RĀMACHANDRA RAO
AND
TĀYAMMA

FOREWORD

BY

Upanyāsa Ratnākara, Śāstra Viśārada
Pandit M. RAMA RAO, B.A., L.T., Kumbakonam
Āsthāna Vidvān of Sri Vyāsarāja Mutt.

One fine morning of April, I had the kind letter of the author, Śrī D. R. Vasudeva Rau, of Visakhapatnam, introducing himself to me as one, who knew me through my articles in the Dharmaprakāsh and requesting me to write a Foreword to his translation of Śrī Vāyustuti. Since it was a love-compelling task, I readily agreed and the Foreword is here.

Translating one language into another is generally a difficult task and translating the bombastic and cumbrous Vāyustuti into English is an arduous and laborious one. Śrī Vasudeva Rau has risen equal to the occasion and has brought out a beautiful rendering of the same in English, for which, he deserves the warm congratulations of one and all. His academical qualifications have stood him in good stead for bringing out this splendid work.

Śrī Vāyustuti being a work of 41 verses prefixed with Śrī Madhva's two verses, may seem to be a petty prayer but viewed from the angle of its efficacy and personality cult it is a major composition. It is capable of removing all evil end yielding all good, not only in this world but in the other. (Vide the list of Phalaśruti of each verse appended). It is verily a mantra to be chanted in the form

of Puraścharana or repeated mutterings, for the attainment of our desired ends.

The hero of the Stuti is Śrī Vāyu, who plays a vital role in the affairs of all. If he is inside our bodies, we live and if he goes out, we die. He is a member of the Ṛju group and Paraśuklatraya, who will ever be pure and never do any wrong in thought, word and deed, both in his original form and avatars of Śrī Hanūmān, Bhima and Madhva. He is Jeevottama, the greatest of all jivas and a deputy of Vishṇu in fulfilling the latter's mission, Where Vāyu is, there is Visbnu and where Vishṇu is, there is Vāyu. Compare M. B. T. Nirṇaya 5-36 and the avatārs of Rāma and Krishna. In the 16th Chapter of Vāyupurāṇa, Śrī Hari says that He will not accept anything without Vāyu and so everything must be dedicated to him through Vāyu alone.

Hence we have been adding the saving phrase—Bhārati Ramana Mukhya prāṇāntargata='the indweller of the Chief Vāyu, the Lord of Bhārati'—in each and every dedication of ours to Śrī Hari. Otherwise it will be lost in transit and usurped by the asuras.

Śrī Vāyu's superiority over all other gods is established in five of the ten Upanishads and Baiittā Sukta etc., sing his glories. Last but not least he is the recommending authority for moksha and the usher of the deserved, into the presence of Hari. So there is no Mādhva but chants the Vāyustuti.

The author of Śrī Vāyustuti is Sri Trivikrama Pandit, a veteran advaita scholar of Sri Madhva's times. He met Śrī Madhva, heard his learned discourses, argued with him for 15

days, was fully convinced of the untenability of advaita and became an ardent follower of Sri Madhva. Once while he was witnessing Śrī Madhva's puja, the doors were shut for offering the naivedya to God. The inquisitive Trivikrama looked in through the key-hole and lo! he saw the three forms of Hanūmān, Bhima and Madhva worshipping the three forms of Hari viz:-Rāma: Krishna and Vyāsa. A genius as he was, he composed the Vāyustuti of 41 verses and placed it at the feet of the Guru, when he came out. Though Śrī Madhva was pleased, he disapproved of his own exclusive praise and prefaced it with two verses of Nakhastuti of Śrī Narasimha, which should be chanted by all, before commencing and after completing the 41 verses.

As per Trivikrama's statement in the last verse—'stuti makrta harer Vāyudevasya cāsya,' he has praised both Hari and Vāyu in these verses. Each verse eulogises Śrī Hari and Vāyu and has got two meanings. In this publication, our learned friend Śrī Vasudeva Rau has translated the first meaning only and promises the second in due course.

The synopsis of the verses is as follows:—

Verses	1 to 3	Praise of the dust of Śrī Madhva's holy feet.
,,	4 to 5	Praise of Śrī Vāyu
,,	6 to 8	Prayers to Śrī Madhva.
,,	9, 10, 12	Reward for Sātvikas
,,	11	Fate of Rājasas
,,	13	Fate of Tāmasas—Śrī Madhva's haters
,,	14	Prayer to Vāyu for devotion
,,	15	Reward for devotion
,,	16	The fate of the threefold souls
,,	17 to 21	Hanūmān's exploits
,,	22 to 28	Bhimā's heroic acts
,,	29 to 30	Appearance of Maṇimān

verses	31 to 35	Śrī Madhva's achievements
,,	36 to 37	Śrī Vyāsa's avatār.
	38 to 39	Śrī Madhva's avatār
,,	40	Salutation to Śrī Madhva
,,	41	Conclusion and phalaśruti.

Now remains the duty of the public to make the best use of this publication, encourage Sri Vasudeva Rau to publish other works and earn the joint graces of Sri Hari and Vāyu.

Aum Tatsat

Dvaita Vilas,
18, Reddi Rao Tank North,
Kumbakonam.

M. RAMA RAO
Sri Rama Navami
16—4—1978

INTRODUCTION

सत्सङ्गमानससरोवरमध्यवर्ती
कृष्णांघ्रिचारुकमलार्पितचित्तवृत्तिः ।
शास्त्रातिमञ्जुपदरंजितरम्यसंस—
दास्माकहृत्सरसिजेऽस्तु स मध्वहंसः ॥

Saint Vādirāja : Rukminīśa Vijaya I-5

The Vāyustuti of Trivikrama Paṇḍita which upholds the sarvottamatva of Lord Śrī Viṣṇu and the jivottamatva of Śrī Vāyu holds a most hallowed and honoured place in the Mādhva saṁpradāya. It consists of 41 verses in the difficult sragdharā metre and the Nakhastuti of Ācārya Śrī Madhva is prefixed to it. The Nakhastuti is read both at the beginning and the end of the pārāyaṇa of Vāyustuti. For the circumstances leading to the composition of Nakhastuti read the foreword written by Pandit Sri M. Rama Rao to this book. The puraścaraṇa of Vāyustuti which is मन्त्रतुल्य yields both secular and spiritual benefits to the reciters according to saints Vyāsaraja and Vādiraja. The phalaśruti of each verse is given separately at the end of the entire translation of the verses. I have translated this profound and difficult work keeping in mind the Bhāgavatha dictum : नभः पतन्त्यात्मसमं पतत्रिणः ।

It is now necessary to give a brief account of the life and works of Trivikrama Paṇḍita, the most prominent of the Taulava disciples of the ācārya, who composed this powerful hymn in praise of the three avatārs of Śrī Vāyu—Hanūmān, Bhima and Madhva. Fortunately for us some information is available in the Sumadhva Vijaya of Nārāyaṇa Paṇḍita, the youngest son of Trivikrama Paṇḍita.

Trivikrama Paṇḍita who, according to Dr. B. N. K. Sharma)vide his History of Dvaita School of Vedanta and Its Literature, Vol. I) flourished C. 1258 to 1320, was the eldest son of Subramaṇya Paṇḍita, a Tulu brahmin, who belonged to the āngirasa gotra. Subramaṇya Paṇḍita who hailed from the Likuca family was noted for his poetic and scholarly attainments. His pious wife who was a devotee of Lord Śri Viṣṇu prayed to be blessed with children enjoying long life. In due course by the joint graces of Śrī Hari and Hara she was blessed with three children the eldest of whom was Trivikrama Paṇḍita. It is said that this child "lisped in mumbers, for the numbers came". Nārāyaṇa Paṇḍita says that his father would compose faultless poetry even when he was a child speaking indistinctly and gradually became a great poet even as the new-risen sun becomes brighter and brighter as the day wears on (M. V. XIII-47). While yet in his teens he composed the Uṣāharaṇa, a Śanskrit kāvya of great beauty, in nine cantos dealing with the love-affair of Uṣā and Aniruddha. Though not convinced by advaita śāstra he continued to study and master it at the instance of his friends. At the advent of Trivikrama Paṇḍita on the Vedāntic horizon others like Bhānu Paṇḍita sank into paleness. He had so well mastered the entire advaita śāstra consisting of over a lakh of granthas that he could expound and defend it superbly.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune" says Shakespere in a different context. One day Subramaṇya Paṇḍita told his son that the upāsanā of nirguṇa brahman would not fetch the desired mokṣa. Consequently Trivikrama Paṇḍita wished to study also the śastras advocating saguṇōpāsanā. He realised that all the twenty one bhāṣyas known during his time on the Brahma

sūtras were unrelated to, and even in conflict with, one another. In this connection it is interesting to note that his younger brother Śaṁkarācārya was the librarian of ācārya Śrī Madhva of whom Trivikrama had heard much. He therefore began to read secretly the bhāṣyas of the ācārya which filled him with a sense of wonder and joy. He desired to listen to the discourses of the ācārya and to argue with him at the proper time. Later, when the ācārya camped in the village of Pādekuḍel and expounded the Brahma sūtras in the temple there, Trivikrama Paṇḍita heard him with great care and attention. After the discourses were over he wished to argue with the ācārya. At the end of the historic debate which lasted fifteen days Trivikrama Paṇḍita accepted defeat, begged his pardon and became a disciple of the ācārya. Thereupon the ācārya commissioned him to write a commentary on his sūtra-bhaṣya. Accordingly, Trivikrama Paṇḍita undertook the task and wrote the Tattvapradeepa. Besides Vāyustuti he has also composed Nṛisimhastuti and Viṣṇustuti.

This edition of Vāyustuti is meant chiefly for the ordinary reader and jignāsu who does not possess a sufficiently good knowledge of Sanskrit and who cannot understand the ponderous verses written in the Gaudi style without the help of translation and notes. The transliteration of each verse will enable even those unacquainted with the Devanagari script to read the work. It is hoped that they will be gradually tempted to learn the script. For easier and better understanding each verse is translated, as far as possible, in two or three separate sentences and as much information as is possible is given in the notes. A few popular variant readings of the text are also given here and there. I am aware that each verse yields two meanings—one in praise of Śrī Vāyu and the other in praise of Lord

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Śrī Hari. Hence this work is also known as Harivāyustuti. But I have brought out the former meaning only. I leave it to a competent and qualified person to bring out the latter meaning. I have derived much help from the learned and lucid Sanskrit commentary of Vedātma Yati and the exhaustive Kannada commentary of Vidyā Vācaspati P. P. L. N. Upādhyāya. As Pandit Sri M. Rama Rao has given a synopsis of the work in his learned foreword it was not found necessary to prepare a table of contents. However, some of the important topics may be mentioned here. They are: Enjoyment of the liberated souls in Vaikuṇṭha (Verse 9); description of Vaikuṇṭha (v 10); description of andhatamas (v 11); fate of nityasamsārins (v 12); fate of the tāmasic souls (v 13); supremacy of Lord Śrī Viṣṇu and worship according to gradation (v 15); fate of the three kinds of souls (v 16); the wonderful exploits of Hanūmān (v 17-21); the heroic deeds of Bhima (v 22-28); the third victorious avatār of Vāyudeva (v 30-32) and the description of Vedavyāsa (v 37).

It is now my pleasant duty to offer my respectful and grateful thanks to Upanyāsa Ratnākara, Śāstra Viśārada Pandit Sri M. Rama Rao who, though not personally known to me, kindly agreed to scrutinise my translation and to write a foreword to the book. Pandit Sri Rama Rao is a distinguished śāstrajna who has been incessantly engaged in the propagation of the philosophy of Śrī Madhvācārya. He has also translated a few of the important Dvaita works in Tamil. It is really kind of him to have spared his time in the midst of his philosophical discourses and religious duties as a mathādhikari. I am grateful to him for his sound suggestions and wise guidance. I offer my grateful thanks to Sri K. Balakrishna Rao, Trustee, Srī Gangābai Charities, Madras, for having kindly lent me the blocks of

the six beautiful photos adorning the book. My esteemed friend Sri K. Raghupati Rao of Dāsaprakāsh who has been a source of encouragement to me deserves special mention.

My thanks are also due to my colleague Sri G. V. S. S. Sarma, M. A., who went through the Sanskrit proofs and offered useful suggestions. I am also thankful to Sri H. S. Guru Rao who cheerfully undertook to supervise the printing of this book in Madras and helped me in many other ways. My hearty and profound thanks are no less due to the authorities of Rathnam Press who have always kept up their high standard of printing and who executed this work with their usual care and neatness. I now send forth this book into the world with the hope that the learned readers as well as the jignāsūs will offer their valuable and useful suggestions and point out defects—all of which will be attended to while preparing the next edition of this book. I conclude this introduction with the following prayer of the ācārya :

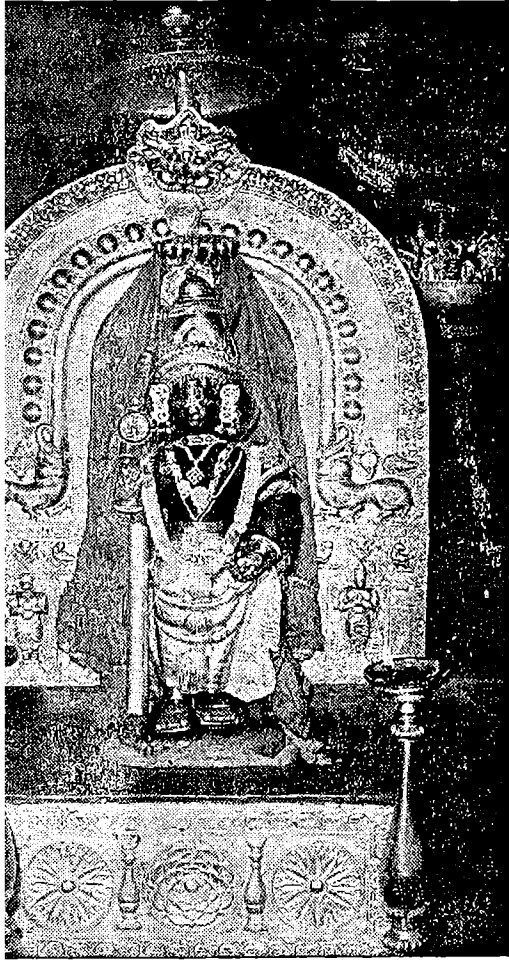
अशेषकल्याणगुणनित्यानुभवसत्तनुः ।
अशेषदोषरहितः प्रीयतां पुरुषोत्तमः ॥

D. R. VASUDEVA RAU.

Viśākhapatnam
25 th August, 1978.

KEY TO DIACRITICAL MARKS

ā	आ	t	त्
ī	ई	th	थ्
ū	ऊ	d	द्
ṛ	ऋ	dh	ध्
ḷ	ऌ	n	न्
k	क्	p	प्
kh	ख्	ph	फ्
g	ग्	b	ब्
gh	घ्	bh	भ्
ṅ	ङ्	m	म्
c	च्	y	य्
ch	छ्	r	र्
j	ज्	l	ल्
jh	झ्	v	व्
ñ	ञ्	ś	श्
ṭ	ट्	ṣ	ष्
ṭh	ठ्	s	स्
ḍ	ड्	h	ह्
ḍh	ढ्	jña	ज्ञ्
ṇ	ण्		

UDUPI LORD ŚRI KṚṢṆA

मन्दहासमृदुसुन्दराननं
    नन्दनन्दनमतीन्द्रियाकृतिम् ।
सुन्दरं स इह सन्निधापय
    द्वन्यमाकृतिशुचिप्रतिष्ठया ॥

॥ मध्वविजय - ९-४३ ॥

॥ श्रीः ॥

नखस्तुतिः

पान्त्वस्मान् पुरुहूतवैरि बलवन्मातङ्गमाद्यद्घटा
कुम्भोच्चाद्रि विपाटनाधिकपटु प्रत्येकवज्रायिताः ।
श्रीमत्कण्ठीरवास्य प्रततसुनखरा दारितारातिदूर-
प्रध्वस्त ध्वान्तशान्त प्रवितत मनसा भाविता नाकिबृन्दैः* ॥ १ ॥

Pantvasman puruhūtavairi balavanmatangmadyadghata
Kumbhōccadri vipaṭanadhikapaṭu pratyēkavajrayitaḥ I
Śrimat kanṭhiravasya pratatasunakhara dāritaratidūra-
Pradhvasta dhvataśanta pravitatamanasa bhavitana-
kivṛdaiḥ ll 1 ll

May the wide-spread and auspicious nails (claws) of the lion-faced god Narasimha, who is in the company of His Consort Lakṣmī, protect us. His nails are individually like the thunder-bolt which is highly skilled in tearing asunder the lofty mountain-like heads of the herds of strong and intoxicated elephants in the form of the demons, the foes of Indra. His nails are also meditated upon by the groups of the denizens of heaven (devas) with their broad minds which are concentrated upon Him and from which the darkness of ignorance was driven away to a great distance and the (internal) enemies (of lust, anger, greed, pride and jealousy) were torn in twain.

भूरिभागै: (Variant reading)

लक्ष्मीकान्त समन्ततो विकलयन्नैवेशितुस्ते समं
पश्याम्युत्तमवस्तु दूरतरतोऽपास्तं रसो योऽष्टमः ।
यद्रोषोत्कर दक्षनेत्र कुटिल प्रान्तोत्थिताग्नि स्फुरत्-
खद्योतोपमविस्फुलिङ्ग भसिता ब्रह्मेशशक्रोत्कराः ॥ २ ॥

Lakṣmikānta samantato vikalayannaiveṣ'ituste samam
Paśyāmyuttamavastu dūratarto' pāstam rasoyo'ṣṭamaḥ ।
Yadrōṣotkara dakṣanētra kutila prāntotthitāgni sphurat–
Khadyotopama visphulingā bhasitā brahmeśa śakrot-
karāḥ ॥ 2 ॥

Oh, the Consort of Lakṣmī! Although I made an all-round study of the Śāstras, I do not at all find anything equal to you who are the master. The thing superior to you is (therefore) flung far and it is similar to the eighth taste. Brahma, Śiva, Indra and their hosts are reduced to ashes by the sparks of fire resembling the sparkling glow-worm and issuing from the curved edge of your right eye filled with masses of wrath.

॥ श्रीः ॥

वायुस्तुतिः

श्रीमद्विष्ण्वङ्घ्रि निष्ठातिगुणगुरुतम श्रीमदानन्दतीर्थ-
त्रैलोक्याचार्य पादोज्ज्वल जलजलसत्पांसवोऽस्मान् पुनन्तु ।
वाचां यत्र प्रणेत्री त्रिभुवनमहिता शारदा शारदेन्दु-
ज्योत्स्ना भद्रस्मितश्री धवलितककुभा प्रेमभारं बभार ॥ १ ॥

Śrimadviṣṇvaṅghriniṣṭhatiguṇa gurutama Śrimad-
anandatirtha-
trailokyacarya padojjvala jalaja lasatpaṁsavo' sman
punantu ।
Vacam yatra praṇetri tribhuvanamahita Śarada
Śaradendu-
jyotsna bhandrasmitaśri dhavalita kakubha premabharam
babhara ॥ 1 ॥

May the particles of dust which shine in the dazzling lotus-like feet of the resplendent Ānandatirtha (the author of bliss-giving Śāstras) purify us. He is the preceptor of the three worlds and the pre-eminent guru of all gurus because of his sublime virtue of steadfast devotion to the feet of Lord Śrī Viṣṇu in the company of Lakṣmī. Bhārati (Śāradā), the goddess of speech and all Śāstras, who is worshipped by (and in) the three worlds and who makes the quarters white by the lustre of her auspicious smile which is like the (moon) light of the autumnal moon, evinced (maintained) a deep-abiding love for these particles of dust.

उत्कण्ठाकुण्ठ कोलाहल जवविदिताजस्र सेवानुवृद्ध-
प्राज्ञात्मज्ञानधूतान्धतमस सुमनो मौलि रत्नावलीनाम् ।
भक्त्युद्रेकावगाढ प्रघटनसघटात्कार संघृष्यमाण-
प्रान्त प्राग्र्याङ्घ्रिपीठोत्थित कनकरजः पिञ्जरारञ्जिताशाः ॥ २ ॥

Utkaṇṭhakuṇṭha kolahala javaviditajasra sevanuvṛddha-
Prajnatma jñanadhutandhatamasa sumanomouli
-ratnavalinam ।
bhakbyudrekavagaḍha praghaṭana sadhatatkara
saṅghṛṣyamaṇa-
Pranta pragryaṅghri piṭhotthita kanakarajaḥ pinjara
rañjitaśaḥ ॥ 2 ॥

May the particles of the golden dust which have mingled with and reddened all the quarters purify us. The particles have arisen from the edge of the unexcelled foot-wear (of the ācārya) on account of being rubbed against noisily out of intense and pure devotion by the set of jewels in the crowns of the gods. The desire of the gods to serve the ācārya is known from their excited, quick and unabated noise and their darkness of ignorance is destroyed by their knowledge of the omniscient.

जन्माधिव्याध्युपाधि प्रतिहति विरह प्रापकाणां गुणानां
अग्र्याणामर्पकाणां चिरमुदितचिदानन्द सन्दोहदानाम् ।
एतेषामेष दोषप्रमुषितमनसां द्वेषिणां दूषकाणां
दैत्यानामार्तिमन्धे तमसि विदधतां संस्तवे नास्मि शक्तः ॥ ३ ॥

janmādhivyadhyupadhi pratihativiraha prāpakāṇam guṇanaṁ
agryaṇamarpakaṇam ciramuditacidānaṇda sandoha danam I
eteṣameṣ'a doṣapramuṣita manasam dvēṣiṇām dūṣakaṇam
daityanamārtimandhetamasi vidadhataṁ saṁstavē nasmi saktaḥ II 3 II

I am unable to praise fully the (glory of) the particles of dust of the feet (of the ācārya). They put an end completely to the occurrence of birth, mental agony, bodily diseases and their causes (such as nescience, lust, etc.). They give excellent qualities (of knowledge, devotion, etc.) to the devotees. They give abundance of manifested knowledge and bliss. They also give always endless agony in (the hell known as) andhatamas to the demons whose minds are sullied by the defects (of ignorance, wrong knowledge etc), who hate Śrī Hari and His devotees and vilify them.

ŚRIMAN MADHVĀCARYA

यत्पूर्वं त्वमपूर्वं सिन्धुमतरस्सद्रुन्ध्य मध्वाचला-

  दुद्यातश्शतयोजनं परमदश्शंसन्ति सन्तः क्षितौ ।

चित्रं जैत्रभवच्चरित्रमधुना यद्भेद वार्धिं तरन्

  नित्यं कोटिसहस्रयोजनमपि त्वं राजवद्राजसे ॥

॥ श्री वादिराजः युक्तिमल्लिका गुणसौरभ-३ ॥

अस्याविष्कर्तुकामं कलिमलकलुषेऽस्मिन् जने ज्ञानमार्गं
वन्द्यं चन्द्रेन्द्ररुद्र द्युमणिफणिवयोनायकाद्यैरिहाद्य ।
मध्वाख्यं मन्त्रसिद्धं किमुत कृतवतो मारुतस्यावतारं
पातारं पारमेष्ठ्यं पदमपविपदः प्राप्तुरापन्नपुंसाम् ॥ ४ ॥

asyaviṣkartukāmaṁ kalimalākaluṣe' smiñjane
jñānamārgam
vandyaṁ candrendrarudra dyumaṇiphaṇivayo-nāyakā-
dyairirihādya ।
madhvākhyaṁ mantrasiddhaṁ kimuta kṛtavato
mārutasyavatāraṁ
Pātāraṁ pārameṣṭhyaṁ padamapavipadaḥ prāpturā-
panna puṁsām ॥ 4 ॥

It is needless for me to say that I am unable to praise Śrī Vāyu who is desirous of revealing (propagating) the way of correct knowledge to the (deserving) jivas who are badly affected by the defect of Kali age. Śrī Vāyu is worthy of being saluted and praised by Moon-god, Indra, Rudra, Sun-god, Śeṣa (the lord of serpents), Garuḍa (the lord of birds) and all other jivas. He is protecting those (virtuous) persons seeking his protection and is known by Balitthā and other hymns. He has incarnated as Śrī Madhva in this country and in Kali age and will obtain the post of Brahmā and is free from all kinds of adversities.

उद्यद्विद्युत्प्रचण्डां निजरुचिनिकरव्याप्तलोकावकाशो
बिभ्रद्भीमो भुजे योऽभ्युदितदिनकराभाङ्गदाढ्यप्रकाण्डे ।
वीर्योद्धार्यां गदाग्र्यामयमिह सुमतिं वायुदेवो विदध्या-
दध्यात्मज्ञाननेता यतिवरमहितो भूमिभूषामणिर्मे ॥ ५ ॥

Udyadvidyud pracandam nijaruci nikara-vyaptalokava-
kaśo

bibhrad Bhimo bhuje yo' bhyudita dinakarabhanga
dadhya prakande l

Viryōddharyam gadagryamayamiha sumatim vayudevo
vidadhyat

adhyatmajñanañeta yativaramahito bhūmibhūṣamaṇirme ll

May that Vāyudeva who as Bhima carried the best of maces dazzling like the lightning just striking and capable of being lifted only by (men of) excessive strength and whose upper part of the arm shone on account of the armlet as bright as the sun just risen and who has filled the interstices of the (fourteen) worlds with his own natural halo of brightness give me good and right knowledge. He is like a decorating jewel to the entire world. He is the chief of the gods known as Maruts. He is the controller of all spiritual knowledge and is worshipped by the best of ascetics.

संसारोत्तापनित्योपशमद सदयस्नेहहासाम्बुपूर-
प्रोद्यद्विद्यानवद्य द्युतिमणिकिरणश्रेणि सम्पूरिताशः ।
श्रीवत्साङ्काधिवासोचिततरसरल श्रीमदानन्दतीर्थ-
क्षीराम्भोधिर्विभिन्द्याद्भवदनभिमतं भूरि मे भूतिहेतुः ॥ ६ ॥

Saṁsarottapanityōpaśamada sadayasnēhahasambupūra-

Prōdyadvidyanavadya dyutimeṇikiranaśreṇi sam-
pūritaśaḥ l

Srivatsaṅkadhivasocitatarasarala Srīmadanandatirtha-

Kṣīrambhodhirvibhindyad bhavadanabhimataṁ bhūri mē
bhūtihetuḥ ll 6 ll

May the milky ocean of Ānandatirtha who is the giver of the eternal destruction of the powerful (three kinds of) heat of worldly life destroy completely my excessive evil which may crop up. He possesses the flood of the gentle smile mixed with love and compassion. He has filled the quarters with the rows of bright and faultless jewels of knowledge (in the form of 37 works) emanating (from him). He is the best among those to be in the abode of the Lord (who is) decorated with the Śrīvatsa mark and he is the cause of all prosperity.

मूर्धन्येषोऽञ्जलिर्मे दृढतरमिह ते बध्यते बन्धपाश-
च्छेत्रे दात्रे सुखानां भजति भुवि भविष्यद्विधात्रे द्युभर्त्रे ।
अत्यन्तं सन्ततं त्वं प्रदिश पदयुगे हन्त सन्तापभाजां
अस्माकं भक्तिमेकां भगवत उत ते माधवस्याथ वायोः ॥ ७ ॥

mūrdhanyeṣo'ñgalirme dṛḍhataramiha te badhyate bandhapāśa-
chetre dātre sukhānaṁ bhajati bhuvi bhaviṣyadvidhātre dyubhartre 1
atyantam santataṁ tvaṁ pradiśa padayuge hanta santāpabhājaṁ
asmākaṁ bhaktimekāṁ bhagavata uta te Mādhavasyātha vāyoḥ ll 7 ll

O, Śri Vāyudeva! these palms of mine are folded very tightly on my head in prayer to you who are the destroyer of of the rope of the Cycle of births and deaths. You are the giver of all kinds of happiness to those who worship you, in this world. You are the Would-be Brahmā in the next Kalpa and you are husband of Bhārati called Dyu. I am indeed fortunate. Give us who are having excessive sufferings in this world firm devotion to the feet of Lord Sri Viṣṇu who is replete with the six qualities of prosperity, etc. and to the feet of you who are known as Vāyu since you are the giver of knowledge.

साभ्रोष्णाभीशु शुभ्रप्रभमभय नभोभूरि भूभृद्विभूति-
भ्राजिष्णु र्भूरृभूणां भवनमपि विभोऽभेदि बभ्रे बभूवे ।
येन भ्रूविभ्रमस्ते भ्रमयतु सुभृशं बभ्रुवद्दुर्भृताशान्
भ्रान्तिर्भेदावभासस्त्विति भयमभिभूर्भोक्ष्यतो मायिभिक्षून् ॥ ८ ॥

*Sābhroṣṇābhiśu śubhraprabhamabhya nabhōbhūri bhū-
bhṛdvibhūti-
bhrājisṇurbhū ṛbhūṇaṁ bhavanamapi vibho'bhedi babhre
babhūve* ।
*yena bhrūvibhramaste bhramayatu subhṛśaṁ babhru-
vaddurbhritāśan
bhrāntirbhedāvabhāsastviti bhayamabhibhurbhōkṣyato
māyibhikṣūn* ॥ 8 ॥

O, the pervading Mukhyaprāṇa who has no fear (or who dispels the fear of his devotees), the sportive movement of your eyebrow created, sustained and destroyed the sky containing clouds, the (hot-rayed) sun and the (white-rayed) moon, the earth shining with the wealth of many kings (or of many mountains) and the world of the gods. May that (sportive movement) delude extremely the minds of the ascetics of the Māyāvāda school who possess wicked desires like a cat, who say that the knowledge of (five-fold) difference is illusory and are eligible to experience fear in the eternal hell.

येऽमुं भावं भजन्ते सुरमुखसुजनाराधितं ते तृतीयं
भासन्ते भासुरैस्ते सहचरचलितैश्चामरैश्चारुवेषाः ।
वैकुण्ठे कण्ठलग्नस्थिरशुचिविलसत्कान्तितारुण्यलीला-
लावण्यपूर्णकान्ताकुचभरसुलभाश्लेषसम्मोदसान्द्राः ॥ ९ ॥

ye'mum bhāvaṁ bhajante suramukha sujanāradhitaṁ
te tritīyaṁ

bhāsante bhāsuraiste sahacaracalitaiḥ cāma-
raiścāruveṣāḥ ।

vaikuṇṭhe kaṇṭhalagnasthiraśucivilasatkānti tāruṇyalīlā-

lāvaṇyāpūrṇa kāntākucabharasulabhāśleṣa saṁmoda
sāndrāḥ ॥ ७ ॥

O, Vāyudeva, those (sāttvic) good people who are worshipping this your third incarnation (as Madhva) which is worshipped well by good people of auspicious disposition like the excellent gods shine in Vaikuṇṭha being attractively attired and fanned (with cāmaras) by the lustrous attendants. They are filled with deep happiness caused by the effortless embrace of the heavy breasts of the delightful women full of constant, faultless, ever-bright lustre of the body, youth and beauty.

आनन्दान्मन्दमन्दा ददति हि मरुतः कुन्दमन्दार नन्द्या-
वर्तामोदान् दधाना मृदुपदमुदितोद्गीतकैः सुन्दरीणाम् ।
वृन्दैरावन्द्य मुक्तेन्द्वहिमगु मदनाहीन्द्र देवेन्द्रसेव्ये
मौकुन्दे मन्दिरेऽस्मिन्नविरतमुदयन्मोदिनां देवदेव ॥ १० ॥

ānandānmandamandā dadati hi marutaḥ kunda-
mandāra nandyā-

vartāmōdān dadhānā mṛdupadamuditodgītakaiḥ
sundarīṇām ।

vṛndairāvandya muktendvahimagu madanāhindra
dēvēndra sēvye

maukunde mandire' sminnavirata mudayanmōdinām
dēvadēva ॥ 10 ॥

O, Śrī Vāyu, the god of gods! In this city of Vaikuntha which belongs to Lord Śrī Mukunda (giver of liberation) the soft breezes wafting the fragrance of flowers such as jasmine, mandāra and nandyāvarta always give happiness to the liberated souls enjoying their innate bliss. This city is adored by the liberated gods such as the moon, the (hot-rayed) Sun, cupid, Śeṣa (Lord of Serpents) and Devendra who are prostrated by a bevy of beautiful women who sing sublime songs containing soft and clear words. This is well known (from Bhagavatha and other pramāṇas)

उत्तप्तात्युत्कटत्विट् प्रकट कटकटध्वानसंघट्टनोद्य

विद्युद्व्यूढस्फुलिङ्गप्रकर विकिरणोत्क्वाथिते बाधिताङ्गान् ।

उद्गाढं पात्यमाना तमसि तत इतः किङ्करैः पङ्किले ते

पङ्क्तिर्ग्राव्णां गरिम्णा ग्लपयति हि भवद्द्वेषिणो विद्वदाद्य ॥ ११ ॥

uttaptātyutkaṭatviṭ prakaṭa kaṭa kaṭadhvāna saṅghaṭṭanodyad

vidyudvyūḍhasphuliṅgaprakara vikiraṇotkvāthite bādhitāṅgān |

udgāḍhaṁ pātyamānā tamasi tata itaḥ kiṅkaraiḥ paṅkile te

paṅktirgrāvṇāṁ garimṇā glapayati hi bhavadveṣiṇo vidvadādya || 11 ||

O, Śrī Vāyudeva, the foremost of the jnānins! the heavy row of stones which is very hot, very cruel and shining and hurled here and there by your servants is tormenting the bodies of your haters (tamōjīvas) in the hell of Tamas miry with the scattering of the heaps of sparks as bright as lightning caused by the collision of stones with the clear sounds of 'Kaṭa, Kaṭa.' This is well known (from the pramāṇas)

अस्मिन्नस्मद्गुरूणां हरिचरणचिरध्यान सन्मङ्गलानां
युष्माकं पार्श्वभूमिं धृतरणरणिकस्वर्गिसेव्यां प्रपन्नः ।
यस्तूदास्ते स आस्तेऽधिभवमसुलभक्लेशनिर्मोकमस्त-
प्रायानन्दं कथंचिन्न वसति सततं पञ्चकष्टेऽतिकष्टे ॥ १२ ॥

asminnasmadgurūṇām haricaraṇaciradhyāna
sanmaṅgalānām
yuṣmākam pārśvabhūmiṁ dhṛtaraṇaraṇikasvargi-
sēvyām prapannaḥ ।
yastūdāste sa āste' dhibhavamasulabhakleśa nirmōka
masta-
prāyānandaṁ kathañcinna vasati satataṁ pañcakaṣṭe'
tikaṣṭe ॥ 12 ॥

O, Śrī Vāyudeva, he who in this world though possessing the proximity of your place is indifferent to you who are our prime preceptor, who are enjoying excellent auspicious things such as happiness, etc. owing to your long meditation of the feet of Lord Śrī Hari and who are worthy of being worshipped by the gods possessing intense desire, is always subject to the cycle of births and deaths which has happiness almost next to nothing. It is difficult for him to get release from sorrow. But he never lives in the eternal hell the sufferings wherein are experienced by the five senses.

क्षुत्क्षामान् रूक्षरक्षो रदखरनखर क्षुण्णविक्षोभिताक्षान्
आमग्नानन्धकूपे क्षुरमुखमुखरैः पक्षिभिर्विक्षताङ्गान् ।
पूयासृङ्मूत्रविष्ठाक्रिमिकुलकलिले तत्क्षणाक्षिप्तशक्त्या-
द्यस्त्रव्राताર्दितांस्तद्द्विष उपजिह्नते वज्रकल्पा जलूकाः ॥ १३ ॥

kṣutkṣāmān rūkṣa rakṣo radakharanakhara
kṣuṇṇavikṣōbhitākṣān
āmagnānandhakūpe kṣuramukhamukharaiḥ
pakṣibhirvikṣatāngān I
pūyāsṛṅmūtraviṣṭhā krimikulakalile tatkṣaṇākṣipta
s'aktyā-
dyastra vrātārditān taddviṣa upajihate vajrakalpā
jalūkāḥ II 13 II

O, Śrī Vāyudeva, the leeches which are similar (in hardness and sharpness) to the diamond (thunderbolt) approach your haters who are emaciated by hunger and who have their eyes teased and deformed by the sharp teeth and nails of the cruel demons who are submerged in the blinding well polluted by pus, blood, urine, faecal matter and (a swarm of) insects. Their bodies are wounded by birds having sword-sharp beaks and (uttering) harsh cries and they are (also) troubled at the same moment by the row of spear and other weapons discharged at them.

मातर्मे मातरिश्वन् पितरतुलगुरो भ्रातरिष्टाप्तबन्धो
स्वामिन् सर्वान्तरात्मन्नजर जरयितर्जन्ममृत्यामयानाम् ।
गोविन्दे देहि भक्तिं भवति च भगवन्नूर्जितां निर्निमित्तां
निर्व्याजां निश्चलां सद्गुणगणबृहतीं शाश्वतीमाशु देव ॥ १४ ॥

mātarme mātariśvan pitaratulaguro bhrātariṣṭa-
ptabandho
svāmin sarvāntarātmannajara jarayitarjanma-
mṛtyāmayānām I
govinde dehi bhaktiṁ bhavati ca bhagavannūrjitāṁ
nirnimittāṁ
nirvyājam niścalāṁ sadgunaganabṛhatīṁ śāṣvatīmāśu
deva II 14 II

O, Mukhyaprāṇa! oh, mother! father! matchless preceptor! relative! lord! indweller of all! O, thou free from old age! destroyer of birth, death and diseases! O, thou having the six qualities (of prosperity, etc.)! Grant me soon unto Lord Śrī Hari and yourself the devotion which is ever-increasing, disinterested, sincere, steadfast, great with the group of qualities (such as detachment, knowledge, etc.) and eternal.

विष्णोरत्युत्तमत्वा दखिलगुणगणैस्तत्र भक्तिं गरिष्ठां
आश्लिष्टे* श्रीधराभ्याममुमथ परिवारात्मना सेवकेषु ।
यस्सन्धत्ते विरिञ्चिश्वसनविहगपानन्तरुद्रेन्द्रपूर्वे-
ष्वाध्यायंस्तारतम्यं स्फुट मवति सदा वायुरस्मद् गुरुस्तम् ॥ १५ ॥

viṣnoratyuttamatvāt akhilagunaganaiḥ tatra bhaktim garisṭhaṁ
aśliṣṭe śrīdharābhyāmamumatha parivārātmanā sevakeṣu ।
yassandhatte viriñciśvasanavihagapānantarudrendra pūrveṣu
ādhyāyaṁstāratamyaṁ sphuṭamavati sadā vāyurasmadgurustam ॥ 15 ॥

Śrī Vāyudeva, our guru, will surely and always protect him who possesses supreme devotion to Lord Śrī Viṣṇu who is supreme on account of the multitude of all (auspicious) attributes and who is ever embraced by Śrī and Bhū (the two forms of Lakṣmī on either side) and (afterwards) devotion with the thought of gradation to such important gods as Brahmā, Vāyu, Garuda, Śeṣa, Rudra, and Indra who are serving Him as His retinue.

* संश्लिष्टे (Variant reading)

तत्त्वज्ञान्मुक्तिभाजः सुखयसि हि गुरो योग्यताहारतम्यात्
आधत्से मिश्रबुद्धीन् त्रिदिवनिरयभूगोचरान्नित्यबद्धान् ।
तामिश्रान्धाधिकाख्ये तमसि सुबहुलं दुःखयस्यन्यथाज्ञान्
विष्णोराज्ञाभिरित्थं श्रुतिशतमितिहासादि चाऽकर्णयामः ॥ १६ ॥

tatvajnañmuktibhajaḥ sukhayasi hi guro yogyatā taratamyat
adhatse miśrabuddhīn tridivanirayabhūgocarān-nityabaddhan 1
tamisrandhādhikakhye tamasi subahulaṁ duhkha-yasyanyathajnañ
viṣṇōraiñabhirittham śrutiśatamitihasadi ca'karṇayamaḥ ll 16 ll

O, Śrī Vāyudeva, preceptor (of the world), we hear from countless scriptural statements, epics and purāṇas that at the command of Lord Śrī Viṣṇu you give salvation to the mukti-yōgya jivas (souls eliglble for salvation) possessing a correct knowledge of Lord Srī Viṣṇu and other tenets and make them happy according to the gradation based on the merit of the swarūpa of the soul; that you make the nityasaṁsārins (the eternally bound jivas) possessing mixed knowledge wander in the three regions (of heaven, hell and earth); and that you put to intense suffering in the hell called andhatamas the tamōyōgya souls (souls fit to be in hell) who possess wrong knowledge.

वन्देऽहं तं हनूमानिति महितमहापौरुषो बाहुशाली
ख्यातस्तेऽग्र्योऽवतारः सहित इह बहुब्रह्मचर्यादिधर्मैः ।
सस्नेहानां सहस्वानहरहरहितं निर्दहन् देहभाजां
अंहो मोहापहो यः स्पृहयति महतीं भक्तिमद्यापि रामे ॥ १७ ॥

ज्ञाने विरागे हरिभक्तिभावे धृतिस्थिति प्राणबलेषु योगे ।
बुद्धौ च नान्यो हनुमत्समानः पुमान् कदाचित् क्व च कश्चनैव ॥

vande' ham tam hanūmaniti mahitamahāpauruṣo
bahuśālī
khyātaste' gryo' vatārah sahita iha bahubrahma-
caryādi dhormaiḥ l
sasnēhanām sahasvānaharaharahitam nirdahan
dēhabhājam
amhō mōhāpaho yaḥ spṛhayati mahatīm bhaktim-
adyāyi rāme ll 17 ll

O, Śrī Vāyudeva, I pray and bow to that first incarnation of yours famous as Śrī Hanūmān who even today desires (cherishes) intense devotion to Lord Śrī Rāma (in Kiṁpuruṣa), whose prowess is praised by all, who shines on account of his (strength of) shoulders, who is associated with such virtues as celibacy and others, who burns up daily the sins of the devout beings and destroys their erroneous knowledge and who possesses great endurance and strength.

प्राक् पञ्चाशत्सहस्रैर्व्यवहितममितं योजनैः पर्वतं त्वं
यावत्सञ्जीवनाद्यौषधनिधिमधिकप्राणलङ्कामनैषीः ।
अद्राक्षीदुत्पतन्तं तत उत गिरिमुत्पाटयन्तं गृहीत्वाऽऽ
यान्तं खे राघवाङ्घ्रौ प्रणतमपि तदैकक्षणे त्वां हि लोकः ॥ १८ ॥

prākpañcāśat sahasrairvyahitamamitam yojanaiḥ
parvatam tvam
yāvatsañjīvanādyauṣadhanidhimadhika prāṇa-
lamkāmanaiṣīḥ l
adrākṣīdutpatantam tata uta girimutpāṭayantam
gṛhītvā''
yāntam khe rāghavaṅghrau praṇatamapi tadaikakṣaṇe
tvām hi lōkaḥ ll 18 ll

O, Mukhyaprāṇa, formerly when you brought the huge Gandhamādana mountain which was separated (from Lankā) by a distance of 50,000 yojanas and which is the treasure-house of Sanjeevani and other medical herbs, the world saw you then flying above from Lankā uprooting the mountain Gandhamādana, coming in the sky with the mountain and bowing at the feet of Lord S'rī Rāma, all in one instant. This is well known.

क्षिप्तः पश्चात्सलीलं शतमतुलमते योजनानां स उच्चः
तावद्विस्तारवांश्चाप्युपलल्ब इव व्यग्रबुध्या त्वयाऽतः ।
स्वस्वस्थानस्थितातिस्थिरशकल शिलाजाल संश्लेषनष्ट-
च्छेदाङ्कः प्रागिवाभूत् कपिवरवपुषस्ते नमः कौशलाय ॥ १९ ॥

kṣiptaḥ pascātsalīlaṁ śatamatulamate yōjanānāṁ sa uccaḥ
tavadvistāravānścāpyupalalava iva vyagrabuddhyā tvayā'taḥ I
svasvasthāna sthitātisthiraśakala śilājāla saṁslēṣa nasṭa-
cchedāṅkaḥ prāgivabhūt kapivaravapuṣaste namaḥ kauśalāya II 19 II

O, S'rī Hanūmān possessing matchless intellect, though the mountain which is a hundred yojanas high and equally wide was flung by you easily and indifferently as if it were a small piece of stone (after the apes recovered), it was as before in its own place with its parts firmly together and with the mark of its being uprooted not seen, owing to the connection of the heaps of stones. My obeisance, O, one having a body of the best of apes, to your skill.

दृष्ट्वा दुष्टाधिपोरः स्फुटित कनकसद्वर्म घृष्टास्थिकूटं
निष्पिष्टं हाटकाद्रि प्रकटतटतटाकातिशङ्को जनोऽभूत् ।
येनाऽजौ रावणारिप्रियनटनपटुर्मुष्टिरिष्टं प्रदेष्टुं
किं नेष्टे मे स तेऽष्टापदकटकतटित्कोटिभामृष्टकाष्ठः ॥ २० ॥

drstva dustadhiporah sphutitakanakasadvarma ghrsta-
sthikutam
nispistam hatakadri prakatatatatatakatisanko jano'bhut ।
yena'jau Ravanaripriya natanapatuh mustiristam
pradestum
kim nestemē sate'stapadakatakatatitkotibha-
mrstakastah ll 20 ll

O, Śrī Hanūmān, is not your fist able to give me what I want—that fist which is capable of doing what is dear to the foe of Rāvaṇa (Lord Śrī Rama)? The lustre of its golden bracelet has spread in all directions like a myriad lightning. When on the battle-field Rāvaṇa's golden, excellent armour was split and his ribs were pounded by the fist, people on seeing them mistook the chest of the lord of the evil-minded ones (demons) for a lake on the shining shore of the Mēru mountain.

देव्यादेशप्रणीति द्रुहिणहरवरावध्य रक्षोविघाता-
द्यासेवोद्यद्दयार्द्रः सह जमकरोद्रामनामा मुकुन्दः ।
दुष्प्रापे पारमेष्ठ्ये करतलमतुलं मूर्ध्नि विन्यस्य धन्यं
तन्वन् भूयः प्रभूतप्रणयविकसिताब्जेक्षणस्त्वेक्षमाणः ॥ २१ ॥

devyādeśapraṇīti druhitṛharavāravadya rakṣovighātādi
āsevodyaddayārdraḥsahabhujamakarottrāmanāmā
mukundaḥ ।
duṣp'āpe pārameṣṭhye karatalamatulaṁ mūrdhni
vinyasya dhanyaṁ
tanvan bhūyaḥ prabhūtapraṇaya vikasitābjekṣaṇa-
stveskṣamāṇaḥ ll 21 ll

Lord Śrī Mukunda bearing the name of Śrī Rāma being wet with kindness manifested by your services beginning with the conveying of the message of Śrī Rāma to Seeta and of Seeta to Śrī Rāma and the slaying of demons (such as Akṣakumāra and others) who could not be killed on account of the boons (conferred on them) by Brahmā and Rudra placed His matchless palm on your head. Looking at you again and again with His lotus-like eyes that are able to bless you and that are wide on account of exceeding love for you, He gave you the status of caturmakha Brahmā difficult to be obtained and (also) the enjoyment of His constant presence.

जघ्ने निघ्नेन विघ्नो बहुलबलबकध्वंसनाद्येन शोच-
द्विप्रानुक्रोशपाशैरसुविधृतिसुखस्यैकचक्राजनानाम् ।
तस्मै ते देव कुर्मः कुरुकुलपतये कर्मणा च प्रणामान्
किर्मीरं दुर्मतीनां प्रथममथ च यो नर्मणा निर्ममाथ ॥ २२ ॥

jaghne nighnena vighno bahulabalabakadhvaṁsanādyena
śocad-
viprānukrośapāśaih asuvidhṛiti sukhasyaikacakrā-
janānām ।
tasmai te deva kurmaḥ kurukulapataye karmaṇā ca
praṇāmān
kirmīraṁ durmatīnāṁ prathamamatha ca yo narmaṇā
nirmamātha ll 22 ll

भीमसेनसमो नास्ति सेनयोरुभयोरपि ।
पाण्डित्ये च पटुत्वे च शूरत्वे च बलेऽपि च ॥

O, deva! you who are the leader of the kuru race allowed yourself to be bound by the rope of pity for the sorrowing brāhmins and as Bhīma destroyed the obstacle caused to the happiness of the lives of the people of Ekacakra town by killing the highly powerful demon Baka. Afterwards you easily killed Kīrmīra (brother of Baka) the foremost of those possessing evil mind. To such a one as you we offer obeisance in word, deed and thought.

*निर्मश्नन्नत्यायत्नं विजरवर जरासन्धकायास्थिसन्धीन्
युद्धे त्वं स्वध्वरे वा पशुमिव दमयन् विष्णुपक्षद्विडीशम् ।
यावत्प्रत्यक्षभूतं निखिलमखभुजं तर्पयामासिथासौ
तावत्याऽयोजि तृप्त्या किमु वद भगवन् राजसूयाश्वमेघे ॥ २३ ॥

* निर्मृद्नन् (Variant reading)

nirmathnan atyayatnaṁ vijaravara jarāsandhakāyāsthi sandhīn

yuddhe tvaṁ svadhvare vā paśumiva damayan viṣṇu-pakṣadvidīśam ।

yāvat pratyakṣībhūtaṁ nikhilamakhabhujaṁ tarpayāmā-sithāsau

tāvatyā'yoji tṛptyā kimu vada bhagavan rājasūyāśva-mēdhe ॥ 23 ॥

O, Śrī Vāyudeva, the best of the gods free from old age and one having the six attributes (of prosperity, etc.,), say whether Lord Śrī Kṛṣṇa, the enjoyer of all sacrifices and who appeared in person, was so much pleased by you with the Rājasūya and Aṣwamedha sacrifices as with your breaking in the battle the joints in the body of Jarāsandha, the chief of the haters of gods (who are the helpers of Śrī Hari) effortlessly like an animal at a good sacrifice.

क्ष्वेलाक्षीणाट्टहास तव रणमरिहन्नुद्गदोद्दामबाहो
बह्वक्षोहिण्यनीकक्षपणसुनिपुणं यस्य सर्वोत्तमस्य ।
शुश्रूषार्थं चकर्थ स्वयमयमिह*संवक्तुमानन्दतीर्थ-
श्रीमन्नामन् समर्थस्त्वमपि हि युवयोः पादपद्मं प्रपद्ये ॥ २४ ॥

* स्वयमयमथ (Variant reading)

kṣvelākṣīṇāṭṭahāsam tava raṇamarihan udgadoddāmabāho
bahvakṣauhiṇyanīka kṣapaṇasunipuṇam yasya sarvōttamasya ।
śuśrūṣārtham cakartha svayamayamiha (*matha*) *samvaktumānandatīrtha–*
śrīmannāman samarthaḥ tvamapi yuvayoḥ pādapadmaṁ prapadye ॥ 24 ॥

O, Śrī Mukhyaprāṇa bearing the prosperous name of Ānandatirtha who destroys the foes (of Lord Śrī Hari and His devotees) and whose strong shoulders bear the unexcelled mace, I take refuge in the lotus-like feet of both of you (Śrī Vēdavyāsa and Śrī Vāyu). For, Śrī Vedavyāsa and then yourself are capable of describing well the battle you made in order to serve the supreme Lord. Your battle is noted for being dexterous in destroying the akṣauhinī armies of the foes and (also) for the loud laughter enhanced by your leonine roar.

द्रुह्यन्तीं हृद्गुहं मां द्रुतमनिल बलाद् द्रावयन्तीमविद्या-
निद्रां विद्राव्य सद्यो रचनपटुमथाऽपाद्य विद्यासमुद्र ।
वाग्देवी सा सुविद्या द्रविणद विदिता द्रौपदी रुद्रपत्न्या-
द्युद्रिक्ता द्रागभद्राद्रहयतु दयिता पूर्वभीमाऽज्ञया ते ॥ २५ ॥

*druhyantīṁ hṛdṛhaṁ māṁ drutamanila balād dravayan-
tīmavidya-*
*nidrāṁ vidrāvya sadyo racanapatumathā'padya vidyā-
samudra* l
*vāgdevī sā suvidyā dravinada viditā draupadī rudra-
patnyādi*
*udriktā drāgabhadrād rahayatu dayitā pūrva-
bhīma'jñayāte* ll 26 ll

O, Śrī Vāyudeva, the ocean of spiritual knowledge, the giver of wealth in the form of good knowledge and who was previously Śrī Bhīma! Draupadi who is famous and superior to goddesses beginning with Pārvati and others (or superior to Pārvati, Śaci and others) and who is goddess of speech is your spouse. May that Draupadi release me from the inauspicious Sāmśaric bondage by (first) destroying quickly by your command the treacherous slumber of nescience that is (deeply) rooted in my heart and that is driving me (hither and thither) by means of the lure of money and then by making me skilled in composing unpremeditated verses (in praise of you).

याभ्यां शुश्रूषुरासीः कुरुकुलजनने क्षत्रविप्रोदिताभ्यां
ब्रह्मभ्यां बृंहिताभ्यां चितिसुखवपुषा कृष्णनामास्पदाभ्याम् ।
निर्भेदाभ्यां विशेषाद् द्विवचनविषयाभ्याममूभ्यामुभाभ्यां*
तुभ्यं च क्षेमदेभ्यः सरसिजविलसल्लोचनेभ्यो नमोऽस्तु ॥ २६ ॥

* द्विवचनविषयाभ्यामुभाभ्याममूभ्यां (Variant reading)

*yābhyām śuśrūṣurāsiḥ kurukulajanane kṣatraviprodita-
bhyāṁ*
*brahmabhyāṁ brimhiṭābhyāṁ citisukhavapuṣā kṛṣṇanā-
māspadābhyāṁ* l
*nirbhedabhyāṁ viśeṣād dvivacanaviṣayābhyāṁ amūbhyāṁ
ubhābhyāṁ*
*tubhyaṁ ca kṣemadebhyaḥ sarasijavilasallocanebhyo
namo'stu* ll 26 ll

(O, Śrī Vāyudeva) when you were born in the dynasty of king Kuru (as Bhīma) you desired to serve Kṛṣṇa-Vedavyāsa who manifested (respectively) in the kṣatriya clan and the brāhmin caste, who are denoted by the name 'Kṛṣṇa,' who are free from any difference and are spoken of as two separately (as Kṛṣṇa and Vedavyāsa) with the help of (the concept of) Viśeṣa, who possess a body of the form of knowledge and bliss, who are denoted by the word 'Brahma' and who are replete with auspicious attributes. To these two forms and to you who give us mōkṣa and who possess eyes that shine like lotus, I offer my obeisance.

गच्छन् सौगन्धिकार्थं पथि स हुनुमतः पुच्छमच्छस्य भीमः
प्रोद्धर्तुं नाशकत् स त्वमुमुरुवपुषा भीषयामास चेति ।
पूर्णज्ञानौजसोस्ते गुरुतमवपुषोः श्रीमदानन्दतीर्थ
क्रीडामात्रं तदेतत् प्रमदद सुधियां मोहक द्वेषभाजाम् ॥ २७ ॥

gaccan saugandhikārthaṁ pathi sa hanumataḥ puccha-macchasya Bhīmaḥ
proddhartuṁ nāśakat sa tvamumuru vapuṣā bhiṣayā-māsa ceti ।
pūrṇajñanaujasoste gurutamavapuṣoḥ śrimadānandatirtha
krīdamātraṁ tadetat pramadada sudhiyāṁ mohaka dveṣabhājāṁ ॥ 27

O, Śrīmad Ānandatirtha, the best of preceptors, that deed of Śrī Bhīma who while going to fetch the Saugandhika flower (at the request of Draupadi) was unable to lift well on the way the tail of the pure Hanūmān who frightened him by assuming a huge form gives happiness to the virtuous and delusive knowledge to the demons (haters of Lord Śrī Viśṇu). It is only a sport of your two incarnations of Bhīma and Hanūmān possessing knowledge and strength.

बह्वीः कोटीरटीकः कुटिलकटुमतीनुत्कटाटोपकोपान्
द्राक् च त्वं सत्वरत्वाच्छरणद गदया पोथयामासिथारीन् ।
उन्मथ्यातथ्य मिथ्यात्व वचनवचनानुत्पथस्थांस्तथाऽन्यान्
प्रायच्छः स्वप्रियायै प्रियतमकुसुमं प्राण तस्मै नमस्ते ॥ २८ ॥

buhvīḥ koṭiraṭikaḥ kuṭila kaṭumatīn utkaṭāṭopakōpān

drāk ca tvaṁ satvaratvāt śaraṇada gadayā pothayamā-sithārīn ।

unmathyātathya mithyātva vacanavacanān utpathasthāṁ-sthathā'nyān

prāyacchas svapriyāyai priyatamakusumaṁ prāṇa tasmai namaste ॥ 28 ॥

O, Śrī Mukhyaprāṇa who gives Lord Śrī Harī, the protector, to the devotees! I salute you who did such glorious deeds as approaching to strike and then smashing quickly with your mace many crores of foes possessing crooked and cruel minds, abundant pride and anger; subduing other enemies like those deviating from the Vēdic path and having such false statement as the unreality of the universe; and giving to your dear Draupadi the Saugandhika flower most dear to her.

देहादुत्क्रामितानामधिपति रसतामक्रमाद्वक्रबुद्धिः
क्रुद्धः क्रोधैकवश्यः क्रिमिरिव मणिमान् दुष्कृती निष्क्रियार्थम् ।
चक्रे भूचक्रमेत्य क्रकचमिव सतां चेतसः कष्टशास्त्रं
दुस्तर्कं चक्रपाणेर्गुणगणविरहं जीवतां चाधिकृत्य ॥ २९ ॥

dehādutkramanitānam adhipatirasatām akramadvakra-
buddhiḥ
kruddhaḥ krōdhaikavaśyaḥ krimriva maṇimān duṣkṛtī
niṣkriyārtham I
cakre bhūcakrametya krakacamiva satām cetasaḥ kaṣṭa-
śāstram
dustarkam cakrapāṇēḥ guṇagaṇaviraham jīvatām
cādhikṛtya II 29 II

The sinful Maṇimān, the lord of the wicked demons who were killed by Bhīma instantly, of crooked knowledge and short temper and so entirely subject to fits of anger like the worms, composed, after being born on earth, out of vengeance a Śāstra containing arguments that are (torturous) like the saw to the minds of the virtuous and cause difficulty. In this Śāstra he referred to the absence of the host of attributes in the Lord holding discus in His hand (Lord Śrī Nārāyaṇa) and to the identity of the Lord with the individual.

तद्दुष्प्रेक्षानुसारात्कतिपयकुनरैरादृतोऽन्यैर्विसृष्टो
ब्रह्माहं निर्गुणोऽहं वितथमिदमिति ह्येष पाषण्डवादः ।
तद्युक्ताभासजालप्रसरविषतरूद्दाह दक्षप्रमाण–
ज्वालामालाधरोऽग्निः पवन विजयते तेऽवतारस्तृतीयः ॥ ३० ॥

taddusprēksānusārāt katipaya kunaraiḥ ādṛto'-
nyairvisṛsto
brahmāham nirguṇo'ham vitathamidamiti hyeṣa pāṣaṇḍa
vādaḥ I
tadyuktābhāsajāla prasara viṣatarūddāha dakṣapramāṇa-
jvālāmāḷādharo'gniḥ pavana vijayate te'vatārastṛi-
tīyaḥ II 30 II

It is well known in the purāṇas that the argument of the opponents of the Vēda that I am Brahman, that I am attributeless and that the world is unreal was accepted in accordance with Maṇimān's wicked intent by some persons of evil mind and rejected by the virtuous. O, Mukhya-prāṇa, glorious is your third incarnation (as Madhva) which like the great circle of fire in the form of valid scriptural statements is capable of completely burning the poisonous tree in the form of fallacious arguments that are spreading all around.

आक्रोशन्तो निराशा भयभरविवशाः स्वाशयाश्छिन्नदर्पाः
वाशन्तो देशनाशस्त्विति बत कुधियां नाशमाशा दशाऽशु ।
धावन्तोऽश्लीलशीला वितथशपथशापाशिवाश्शान्तशौर्याः
त्वद् व्याख्यानसिंहनादे सपदि ददृशिरे मायिगोमायवस्ते ॥ ३१ ॥

akrośanto nirāśa bhayabharavivaśas svāśayaschinna-darpaḥ
vāśanto deśanāśastvti bata kudhiyaṁ nāśamāśa daśaśu I
dhāvanto'ślīlaśīla vitatha śapathaśapāśivāssānta śauryāḥ
tvadvyākhyā simhanāde sapadi dadṛśire māyigōmāya-vaste II 31 II

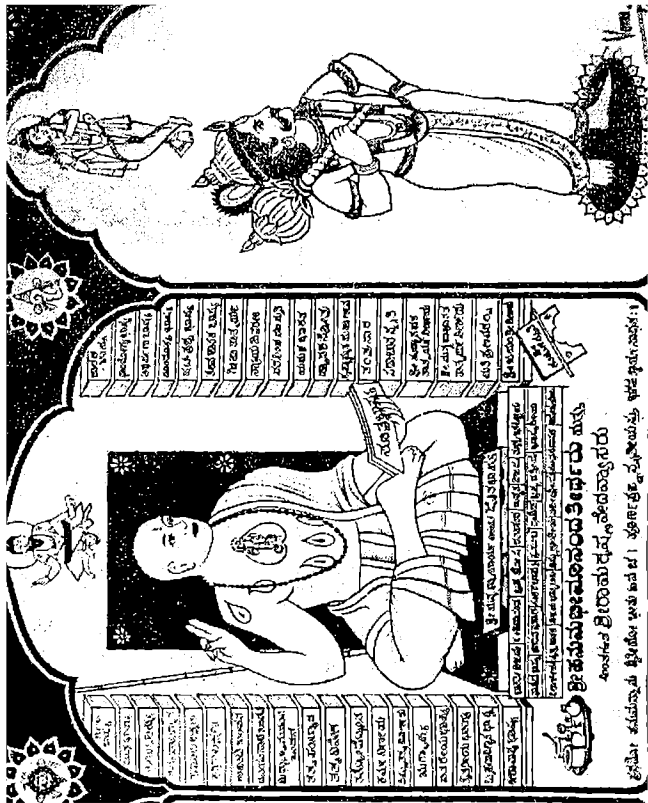
O, Śrīmad Ānandatirtha, on hearing your leonine roar of discourse the foxes in the form of māyāvādins who were defeated by you were seen at that moment by good people running away swiftly in all the ten directions calling to one another, bereft of all hopes of conquering you. Their views were under others' control owing to the profusion of fear and their pride was entirely humbled. They were crying that the destruction of the evil-minded fellows is the destruction of the entire country. Possessing uncultured qualities and their courage fully subdued, they rendered themselves inauspicious by their false oaths and curses.

त्रिष्वप्येवावतारेष्वरिभिरपघृणं हिंसितो निर्विकारः
सर्वज्ञस्सर्वशक्तिस्सकलगुणगणापूर्णरूपप्रगल्भः ।
स्वच्छः स्वच्छन्दमृत्युः सुखयसि सुजनं देव किं चित्रमत्र
त्राता यस्य त्रिधामा जगदुत वशगं किङ्कराश्शङ्कराद्याः ॥ ३२ ॥

triṣvapyevāvatāreṣu aribhirapaghṛṇam hiṃsito nirvikārah
sarvajnassarvas'aktis sakalagunaganāpūrṇarūpapra-galbhaḥ ।
svacchaḥ svacchandamṛtyuḥ sukhayasi sujanam deva kim citramatra
trāta yasya tridhamā jagaduta vaśagaṁ kiṅkarāśśaṅ-karādyaḥ ॥ 32 ॥

O, Mukhyaprāṇa, what wonder is there in it that you who please muktiyogya jivas were unchanged in all your three incarnations (of Hanumān, Bhīma and Madhva), despite being mercilessly tormented by the enemies (such as Rāvaṇa, Duryodhana and the Gaṇḍavāṭas). You are omniscient, omnipotent, richly possessed of the multitude of all (auspicious) attributes of your mūlarūpa, pure and have death under your control. To you the Lord of the three worlds (of Vaikuṇṭha, Anantāsana and Śvetadvipa) is the protector, the universe is subordinate and the gods beginning with Rudra and others are servants.

उद्यन्मन्दस्मितश्रीमृदु मधु मधुरालाप पीयूषधारा-
पूरासेकोपशान्तासुख सुजन मनोलोचनापीयमानम् ।
सन्द्रक्ष्ये सुन्दरं सन्दुहदिह महदानन्दमानन्दतीर्थ-
श्रीमद्वक्त्रेन्दुबिम्बं दुरितनुदुदितं नित्यदाहं कदा नु ॥ ३३ ॥

ಶ್ರೀ ಹನುಮದ್ಭೀಮಾನಂದತೀರ್ಥರು ಮತ್ತು
ಅಂತರ್ಗತ ಶ್ರೀರಾಮಕೃಷ್ಣವೇದವ್ಯಾಸರು

udyanmandasmita śrīmṛdu madhu madhūrālāpa
pīyūṣadhāra-

pūrāsekopaśānta sukha sujana manolōcanāpīyamānam l

sandrakṣye sundaraṁ sanduhadiha mahadānanda-
mānandatirtha-

śrīmad vaktrendu bimbaṁ duritanududitaṁ nityadāham
kadā nu ll 33 ll

O, Śrīmad Ānandatirtha who gives the eternal Lord Śrī Viṣṇu to the devotees! When shall I see your beautiful lustrous face which is like the orb of the moon, which is exalted, which gives exceeding happiness to your servants here and which always removes (their) sins. Your face is being enjoyed with their minds and eyes by the virtuous whose unhappiness is removed by the sprinkling of the endless flow of the words of nectar which are rendered tender and sweet as honey by the lustre of your gentle smile.

प्राचीनाचीर्णपुण्योच्चयचतुरतराचारतश्चारुचित्तान्
अत्युच्चां रोचयन्तीं श्रुतिशतवचनां श्रावकांश्चोद्यचुञ्चून् ।
व्याख्यामुत्खातदुःखां चिरमुचित महाचार्य चिन्तारतांस्ते
चित्रां सच्छास्त्रकर्तश्चरणपरिचरान् श्रावयास्मांश्च किञ्चित् ॥ ३४ ॥

pracīnacīrṇapuṇyoccaya caturataracāratāścārucittān

atyuccām rocayantīṁ śrutiśatavacanāṁ śrāvakāṁ
ścodya cuñcūn l

vyākhyāmutkhātaduḥkāṁ ciramucitamahācārya
cintāratāṁste

citrāṁ sacchāstrakartaḥ caraṇaparicarān śrāvayāsmāṁśca
kiñcit ll 34 ll

O, Śrīmad Ānandatīrtha! composer of defectless S'āstra and worthy and eminent preceptor! also make us whose thoughts are filled with you for a long time and who are worshippers of your feet listen a little (in accordance with our eligibility) to your marvellous and pre-eminent discourse. Your discourse which is in tune with the Vēda pleases by means of dispelling doubts and fully destroying unhappiness (arising from ignorance) the disciples who possess pure minds owing to their good observance which is effective due to the cluster of merit acquired by disinterested acts well done in the previous birth and who are expert in the matter of (asking) questions.

पीठे रत्नोपक्लृप्ते रुचिररुचिमणिज्योतिषा संनिषण्णं
ब्रह्माणं भाविनं त्वां ज्वलति निजपदे वैदिकाद्या हि विद्याः ।
सेवन्ते मूर्तिमत्यस्सुचरितचरितं भाति गन्धर्वगीतं
प्रत्येकं देवसंसत्स्वपि तव भगवन्नर्तितद्योवधूषु ॥ ३५ ॥

pīṭhe ratnopaklṛpte ruciraruciṃaṇi jyotiṣa sanniṣaṇṇaṁ
brahmāṇam bhāvinam tvāṁ jvalati nijapade vaidikādya hi vidyāḥ ।
sevante mūrtimartyassucaritacaritaṁ bhāti gandharvagītaṁ
pratyēkaṁ devasaṁsatsvapi tava bhagavannartitadyovadhūṣu ॥ 35 ॥

O, Śrīmad Ānandatīrtha of supremely eminent conduct and one having the six attributes (of prosperity, etc.,)! the presiding deities of learning beginning with that of Vedic lore and others in their own real form are worshipping you. You who are the future Brahmā are seated in your own home (satyaloka) on a throne studded with (nine) jewels and which is shining resplendently with the light of the delightful and lustrous gems. It is well known that your glory shines being sung separately by the gandharva musicians in the gods' assemblies consisting of the dancing celestial nymphs.

सानुक्रोशैरजस्रं जनिमृतिनिरयाद्यूर्मिमालाविलेऽस्मिन्
संसाराब्धौ निमग्नान् शरणमशरणानिच्छतो वीक्ष्य जन्तून् ।
युष्माभिः प्रार्थितस्सन् जलनिधिशयनस्सत्यवत्यां महर्षेः
व्यक्तश्चिन्मात्रमूर्तिर्न खलु भगवतः प्राकृतो जातु देहः ॥ ३६ ॥

sānukrośairajasraṁ janimṛtinirayādyurmimālāvile' smiṅ
saṁsārābdau nimagnān śaranam aśaranānicchato vikṣya jantūn ।
yuṣmābhiḥ prārthitassan jalanidhiśayanaḥ satyavatyāṁ maharṣeḥ
vyaktaścinmātramūrtiḥ na khalu bhagavataḥ prākṛto jātu dehaḥ ॥ 36 ॥

Lord S'rī Hari lying on the ocean manifested Himself (as Bhagavān Vedavyāsa) in Śatyavati by the great sage Parāśara with pure knowledge as His body on being requested by you (and other gods) who had pity caused by seeing all the human beings who are without a protector and are desirous of a protector and who are always submerged in this ocean of samsāra which is rendered turbid by the (endless) series of waves beginning with birth, death and suffering in hell. It is well known that the body of Lord Śrī Hari endowed with the six attributes (of prosperity etc.) is never of material form.

अस्तव्यस्तं समस्तश्रुतिगतमधमै रत्नपूगं यथाऽन्धैः
अर्थं लोकोपकृत्यै गुणगणनिलयः सूत्रयामास कृत्स्नम् ।
योऽसौ व्यासाभिधानस्तमहरहर्भक्तितस्त्वत्प्रसादात्
सद्यो विद्योपलब्ध्यै गुरुतममगुरुं देवदेवं नमामि ॥ ३७ ॥

astavyastam samastaśrutigatamadhamaī ratnapūgam yathā'ñdhaiḥ
artham lokopakṛtyai guṇagaṇanilayah sūtrayamāsa kṛtsnam I
yo' sau vyāsābhidhānastamaharahaḥbhaktitaḥtat-prasādāt
sadyo vidyopaladhyai gurutamamagurum devadevam namāmi II 37 II

Lord Śrī Hari bearing the name of Bhagavān Vēdavyāsa who is the refuge of the host of (auspicious) attributes (such as knowledge, bliss, etc.) strung together for the good of the virtuous in the form of aphorisms the entire meaning found in all the Vedas which had been misinterpreted by the ignorant and wicked persons like the bunch of jewels disarranged by the blind. I salute with devotion every day, for the acquisition of right knowledge by His grace, that Lord Vedavyāsa who is the supreme preceptor, who has no preceptor for himself and who is the lord of the gods (such as Brahmā and others).

आज्ञामन्यैरधार्यां शिरसि परिसरद्रश्मिकोटीरकोटौ
कृष्णस्याक्लिष्टकर्मा दधदनुसरणादर्थितो देवसङ्घैः ।
भूमावागत्य भूमन्नसुकरमकरोर्ब्रह्मसूत्रस्य भाष्यं
दुर्भाष्यं व्यस्य दस्योर्मणिमत उदितं वेदसद्युक्तिभिस्त्वम् ॥ ३८ ॥

ajñāmanyairadhāryam śirasi parisardraśmikoṭīrakoṭau
kṛsṇasyāklisṭakarmā dadhadanusaraṇādarthito deva-saṅghaiḥ I
bhumāvāgatya bhūmannasukharamakaroḥ brahmasūtrasya bhāṣyam
durbhāṣyam vyasya dasyoḥ maṇīmata uditam vēda-sadyuktibhistvam II 38 II

O, Śrī Mukhyaprāṇa of great glory! you of faultless deed bore the command of Lord Śrī Kṛṣṇa which cannot be borne by any others except you on your head decorated by the edges of the crowns which have their rays spread all around. Being requested by the hosts of gods following you, you composed by coming to this earth the Brahmasūtra Bhāṣya which cannot be composed by others of imperfect knowledge, by refuting with the help of the faultless Vedic statements the wicked interpretation written (earlier) by the demon Maṇimān, the thief (of the world).

भूत्वा क्षेत्रे विशुद्धे द्विजगणनिलये रौप्यपीठाभिधाने
तत्रापि ब्रह्मजातिस्त्रिभुवनविशदे मध्यगेहाख्यगेहे ।
पारिव्राज्याधिराजः पुनरपि बदरीं प्राप्य कृष्णं च नत्वा
कृत्वा भाष्याणि सम्यग्व्यतनुत च भवान् भारतार्थप्रकाशम् ॥ ३९ ॥

bhūtva kṣetre viśuddhe dvijagaṇanilaye raūpyapitabhi-dhāne
tatrāpi brahmajātistribhuvanaviśade madhyagehā-khyagehe ।
pārivrājyādhirājaḥ punarapi badariṁ prāpya kṛṣṇaṁ ca natvā
kṛtvā bhāṣyāṇi samyagvyatanuta ca bhavān bhāra-tartha prakāśam ॥ 39 ॥

(O, Śrī Mukhyaprāṇa)! You incarnated in Udupi known as the silver pedestal (Rūpyapīṭha) which is the abode of the exceedingly pure Brāhmaṇa class, in Pājakakṣetra which is very pure in all the three worlds and that too in the brāhmin family and in the house of Madhyageha Bhatta. Becoming the king of ascetics and going to Badari again, saluting also Lord Śrī Hari and composing the (upaniṣad) bhāṣyas, you wrote a work (Mahābhārata Tātparya Nirṇaya) clarifying the meaning of the (epic) Mahābhārata.

वन्दे तं त्वा सुपूर्णप्रमतिमनुदिनाऽसेवितं देववृन्दैः
वन्दे वन्दारुमीशे श्रिय उत नियतं श्रीमदानन्दतीर्थम् ।
वन्दे मन्दाकिनीसत्सरिदमलजलासेकसाधिक्यसङ्गं
वन्देऽहं देव भक्त्या भवभयदहनं सज्जनान्मोदयन्तम् ॥ ४० ॥

vande tam tvā supūrnapramatim anudinā'sevitam devavṛndaiḥ
vande vandārumīśe śriya uta niyatam śrīmadānanda-tirtham I
vande mandākinīsatsaridamalajalāsekasādhikya saṅgam
vande' ham deva bhaktyā bhavabhayadahanam sajja-nan mōdayantam II 40 II

O, Śrī Vāyudeva! I salute and praise you who are famous in all the worlds, who are being served well daily by the hosts of gods and who possess perfect and superior knowledge. I salute and praise you, Śrī Ānandatirtha who are necessarily disposed to salute (and praise) Lord Śrī Hari, the lord of all and Lakṣmī. I salute and praise you who burn up the fear arising from samsāra and delight the muktiyogya jivas and whose contact is of greater glory than that of the ablution in the pure waters of the holy Ganges.

सुब्रह्मण्याख्यसूरेस्सुत इति सुभृश केशवानन्दतीर्थ-
श्रीमत्पादाब्जभक्तः स्तुतिमकृत हरेर्वायुदेवस्य चास्य ।
तत्पादार्चादरेण ग्रथितपदलसन्मालया त्वेतया ये
संराध्यामू नमन्ति प्रततमतिगुणा मुक्तिमेते व्रजन्ति ॥ ४१ ॥

subramaṇyākhya sūreḥ suta iti subhṛśaṁ keśavā-
nandatīrtha-
śrīmatpādābja bhaktaḥ stutimakṛta harervāyudevasya
cāsya I
tatpādārcādareṇa grathithapadalasanmālayā tveteyā ye
samrādhyāmū namanti pratatimatiguṇā muktimēte
vrajanti II 41 II

Trivikrama Pandita, the son of the scholar known as Śubramanya who is a devotee of the glorious lotus-like feet of Lord Śrī Hari and Śrīmad Ānandatirtha composed this paean in honour of Lord Śrī Hari and Śrī Vāyu. Those devotees who worship well and salute these two—Lord Śrī Hari and Śrī Vāyu-with this shining garland of words strung together by him with the devout desire of worshipping the feet of Lord Śrī Hari and Śrī Vāyu will possess wide knowledge, (sterling) qualities (such as devotion, etc.) and attain bliss.

श्रीः

EXPLANATORY NOTES

नखस्तुतिः

VERSE 1.

The ācārya has appropriately employed शार्दूलविक्रीडित in the first half of the verse and स्रग्धरा in the latter half. The ācārya intends thereby that after killing the demon Hiranyakaṣipu playfully (like a lion) the Lord wore the intestines as a garland.

प्रत्येकवज्रायिता: The ācārya has brought out by this expression the glory and distinctiveness of the Lord from the rest of creation. While a lion has to employ all its nails to kill its prey, the Lord can kill innumerable foes simultaneously by using only one of His nails. Again, though the nails of the Lord are compared to the thunder-bolt of Indra, we must remember that whereas Indra has to use a weapon different from him, the Lord uses his nails which are not different from him. The अभेद between the Lord and His nails (and the various parts of the body) is intended here.

पुरुहूत—Indra पुरुहूयते यज्ञेषु इति पुरुहूत :
भूरिभागै:— another variant reading of नाकिवृन्दैः (celestial beings). They are so called because they get a greater part of the oblation. 2) by the highly prosperous gods.

VERSE 2.

In this verse the ācārya brings out the supertiority of the Lord over the rest of creation and also His unique attributes. The first half of the verse tells there is none superior or

equal to the Lord. The Vedas, upaniṣads and the Smṛtis all speak of the supremacy of the Lord. The Gita says: न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्य : etc. (XI-43). The ācārya's own words in Dvādaśa stotra (IV-7) are: परमोऽपि रमेशितुरस्य समो न हि कश्चिदभून्न भविष्यति च

रसो योऽष्टम:— There are only six rasas namely कटु, अम्ल, मधुर, लवण, तिक्त and कषाय. The seventh rasa is non-existent. As such the question of the eighth rasa does not arise. But the Lord is said to be the eighth rasa because He is superior to all. While it is impossible to think of the seventh rasa even, the question of any one coming near the Lord who forms the eighth rasa does not arise at all. In the Chāndogya upaniṣad (ch I-Kh. 1) the Lord is spoken of as the highest rasa. स एष रसानां रसतम: परम: परार्ध्योऽष्टमो यद् उद्गीथ:

The latter half of the verse brings out the सर्वलोकसंहारकत्व of the Lord which once again points out His supremacy. Even Caturmukha Brahmā, Śiva (ईश), Indra (शक्र) and all other gods are not exempt from destruction at the time of प्रलय. The ācārya has employed in these two verses certain significant words suggestive of the distinctive features of the Lord. प्रतत conveys गुणपूर्णत्व and निर्दोषत्व whilst भावितानाकिवृन्दैः denotes how the Lord is meditated upon by Brahmā and hosts of other gods. पुरुहूतवैरि denotes सर्वानिष्टपरिहारकत्व

यद्रोषोत्कर etc. refer to the सर्वसंहारकत्व of the Lord. लक्ष्मीकान्त denotes His लक्ष्मीपतित्व and लक्ष्म्याकर्षत्व.

These two verses composed by the ācārya after the composition of Vayustuti by Trivikrama Pandita are read both at the beginning and the end of the pārāyaṇa of Vāyustuti. For the circumstances leading to the composition of these two prefatory verses, read the Foreword.

वायुस्तुतिः

VERSE 1.

The text proper begins with this verse. In this great work Trivikrama Paṇḍita describes and glorifies the three avatārs of Vāyu—Hanūmān, Bhīma and Madhva. At first the poet describes the glory of the particles of dust of the holy feet of Śrī Madhva.

निष्ठातिगुण and गुरुतम—These two words convey the steadfast and constant devotion of the ācārya to Lord Śrī Viṣṇu and also his pre-eminence as a preceptor. He is called त्रैलोक्याचार्य since he is the preceptor of the gods such as Rudra, Śeṣa and also of the human beings living in भूलोक. The three worlds are सत्यलोक, भूलोक and पाताललोक. The title of आचार्य is fully applicable to him as he not only knows the correct meaning of the Śāstras and follows the Śāstraic injunctions strictly but also enables his disciples to do likewise. An ācārya is defined as

आचिनोति हि शास्त्रार्थान् आचारं ग्राहयत्यपि ।
स्वयमाचरते यस्तु स आचार्य प्रचक्षते ॥

वाचो यत्र प्रणेत्री etc.,—Śāradā or Bhārati is the consort of वायु. She is known as गुरुपत्नी since she is the पत्नी of वायु who is the गुरु of Rudra and all other gods. She is the inspirer of the language of the gods, of all speech and mind.

VERSE 2.

The glory of the particles of dust of the ācārya's holy feet is continued here also. The poet says that the gods are quick and eager to serve the feet of the ācārya. While falling on the feet the edges of the crowns of the gods rub against the

holy footwear as a result of which the golden particles of dust mingle with and redden all the quarters.

कोलाहल =a loud noise जव=speed वेगो रयो जवो वाज:

प्राज्ञात्मा =Paramātman प्रकर्षेण जानातीति
प्राज्ञ: । प्राज्ञश्चासौ आत्मा च प्राज्ञात्मा.

प्राग्र्य् =excellent, eminent } पिञ्जर=reddish yellow.

VERSE 3.

In this verse the poet says that he is not able to praise the glory of the feet of the ācārya.

आधि =mental worry. पुंस्याधिर्मानसी व्यथा (अमरकोष)

व्याधि =bodily disease like leprosy, fistula, etc.

उपाधि =cause such as nescience (अविद्या), egotism (अस्मिता)

अन्धतमस् =This is one of the eternal hells, the other being तामिश्रा (Tāmisrā). The hells are seven in number of which five are temporary. They are: Raurava, mahāraurava, Vahni, Vaitaraṇī, Kumbhīpāka, Tāmisrā and andhatāmisrā. The muktiyogya jivas enjoy bliss in Vaikuṇṭha whereas the tamōyogya jivas are thrown into hell. The Viṣṇu purāna also gives a brief account of the various hells (chap. VI-Second Aṁṣa). The Gita refers to these in XIV-18 and XVI 20. & B. Sūtras III-1-16.

VERSE 4.

In this verse the poet declares his inability to praise the glory of Śrī Vāyu.

कलिमल–अज्ञान, विपरीतज्ञान and संशय form the body of kali. Ajnāna consists in being ignorant of the real nature of a thing. Viparītajnāna consists in possessing knowledge that is contrary to the nature of things. Samśaya is the state of being doubtful

of these two kinds of knowledge. अस्मिन् जने ज्ञानमार्गे —It is only the मुक्तियोग्य jivas who possess the right knowledge of the majesty and greatness of Lord Śrī Hari. But in this Kali age they are also affected by the defects of Kali. Here जने refers to the मुक्तियोग्य jivas. In his Mahābhārata Tātparya Nirṇaya (X-37-40) the ācārya refers to the prayer of the gods to Lord Śrī Hari for the welfare of the मुक्तियोग्य jivas. Accordingly. Śrī Vāyu was directed by the Lord to incarnate as Madhva.

वन्द्य······नायकाद्यैः—Śrī Vāyu is worthy of being praised by the gods mentioned here as he is free from all defects. चन्द्र seduced his preceptor's wife; सूर्य as कर्ण befriended the Kauravas and hated the Pāndavas; Rudra as दुर्वास and Aṣvatthāma befriended the haters of Lord Śrī Viṣnu; शेष as बलराम quarrelled with Śrī Kṛṣna over the issue of स्यमन्तकमणि; गरुड and other gods sometimes emtertained the thought of their independence. But these defects were always absent in the three avatārs of वायु.

मध्वाख्यं मन्त्रसिद्धं—Śrī Vāyu is well known as मध्व in the Vedic mantras such as the Balitthā sūkta. In the Rg Veda we come across the name of मध्व in eleven Ṛks while in another fourteen ṛks the मूलरुप of Vāyu and the three अवतार rūpas are described.

पारमेष्ट्यं पदं—the post of Brahmā.
ब्रह्मत्वं—the rulership of सत्यलोक.
Pramāṇa: वायुर्हि ब्रह्मतामेति तस्माद् ब्रह्मैव स स्मृतः। पवमानः प्रजापतिः।

VERSE 5.

In this verse the poet prays to Śrī Vāyu for the bestowal of good and right knowledge.

यः..................अयं — From the Balittha sūkta we understand that Śrī Vāyu incarnated as Hanūmān, Bhīma and Madhva. But the first two have emanated directly from the मूलरूप. Bhīma did not merge into his मूलरूप after his mission was over. He desired to subdue the asuras of the Kali age by means of debates. He took his next avatār as Madhva. Therefore Śrī Madhva exhibited his intellectual strength as well as physical prowess from time to time. In Madhva Vijaya (X-49) Nārāyana Paṇḍita, the biographer of the ācārya and son of Trivikrama Paṇḍita mentions how the ācārya dug the earth and showed the mace used by him as Bhīma to his disciples in Kurukṣetra. Nārāyana Paṇḍita mentions the point also in his Aṇumadhva Vijaya (Verse 21). He also gives an account of the superhuman powers of the ācārya in M.V. (XVI).

वायुदेव—The Bhāgavata (VI-18) describes how Diti's child was cut into 49 pieces by Indra. They did not die as she had observed पुंसवन व्रत for a year. They came to be called Maruts. Śrī Vāyu also is known as मारुत as he, like Diti's children, cannot be killed. cf. मारुतस्यावतारं (Verse 4)

अङ्गद—armlet. केयूरमङ्गदं तुल्ये (Amarakoṣa)

प्रकाण्ड—upper part of the arm.

यतिवरमहितो—1) worshipped by the best of ascetics such as a) शुक, सनक b) विष्णुतीर्थ, पद्मनाभतीर्थ 2) worshipped as the best by the ascetics.

VERSE 6

In this verse the poet compares Śrī Madhva to the milky ocean as he dispels the three kinds of suffering and prays for the destruction of all evil to him.

संसारोत्ताप—the (three kinds of) heat of wordly life is referred to here. The three kinds of suffering are आध्यात्मिक

(bodily) miseries like the diseases caused by phlegm etc., inside the body, आधिदैविक misery caused by Fate and आधिभौतिक miseries caused by animals or fellow human beings

प्रोद्यद्विद्या.........ताश: — The ācārya is a repository of all Vedic knowledge which is perfect and faultless. Its brightness is as widespread as that of the rows of jewels found in the milky ocean. Here the points of comparison to be noted are: the ācārya is compared to the milky ocean, his perfect learning to the defectless jewels, his knowledge to the rays of jewels and the jnānins to the shining shore of the ocean.

अधिवास: — सन्निधानम् उचिततरा: — अत्यन्तयोग्या:
सरल: — उदार: । श्रेष्ठ: दक्षिणे सरलोदारौ (अमर)

VERSE 7.

In this verse the poet prays for constant and firm devotion in Śrī Hari and Śrī Vāyu.

बन्धपाशच्छेत्रे—The cycle of birth and death is compared to a strong rope which can be cut asunder only by Śrī Hari as per the pramāṇa: बन्धको भवपाशेन भवपाशाच्च मोचक: Śrī Vāyu can cut it only by the order of Śrī Hari pramāṇa: विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया ।

भविष्यद्विधात्रे—Śrī Vāyu is Brahmā-designate. Being pleased with the service of Śrī Hanūmān Lord Śrī Rāma conferred on him the rulership of सत्यलोक (cf. verse 21).

द्यु—भारतीदेवि is the consort of Śrī Vāyu. She is so called on account of her brilliant lustre and rich knowledge, devotion etc.

सन्तापभाजां—the poet prays to the Lord to give him (and all other मुक्तियोग्य jivas) release from the six kinds of pain which are sorrow, delusion, old age, death, thirst and hunger. (शोकमोहौ जरामृत्यू क्षुत्पिपासे षडूर्मय:)

भगवतः—of the lord Śrī Hari who possesses the six qualities of ऐश्वर्य, वीर्य, कीर्ति, सम्पद्, ज्ञान and वैराग्य.

एकां भक्ति— chief and loving devotion arising from a correct knowledge of the greatness, supremacy and glory of Śrī Hari. The ācārya has quoted the following pramāṇa in M. B. Tātparya Nirṇaya : I-85.

महात्मज्ञानपूर्वस्तु सुदृढ: सर्वतोऽधिक: ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्नचान्यथा ॥

VERSE 8.

In this verse the poet says that the sportive movement of the eyebrow of Śrī Vāyu is such that it can create, preserve and destroy the world of gods, of human beings and of sky. He also hopes that it will delude the minds of the mayāvādins.

साभ्रोष्ण······भवनमपि—The three worlds referred to here are भूलोक, भुवर्लोक and सुवर्लोक Each has its own glory. The भूलोक was ruled over by such good kings as प्रियव्रत, मान्धात and others who were noted for their prosperity. The भुवर्लोक consists of the sun, the moon and the lovely stars. The सुवर्लोक is the abode of देवेन्द्र and other gods.

उष्णाभीशु: = उष्णरश्मि: सूर्य: अभ्रं = cloud
शुभ्रप्रभ: = शुभ्रांशुश्चन्द्र:
ऋभूणां = देवानां आदित्या ऋभवोऽस्वप्ना: (अमर)
भूभृत् = 1) mountain 2) king

मायिभिक्षून्—ascetics of the māyāvāda school. According to this school only Brahman is real, the universe is unreal and Paramātman and Jīvātman are one.

(ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापर:)

वभ्रुवत्—like a cat. The cat drinks milk, etc., stealthily without any regard to the master. The māyavādins also have robbed Brahman of His glory and attributes. वभ्रु also means a fox. In this case the māyavādins are compared to a cunning fox since they employ crafty arguments to support the untenable identity of Brahman and jiva.

भ्रान्तिभेदाभावसः— The māyāvādins argue that the five-fold difference (पञ्चभेद) so evident to all of us is only illusion (भ्रान्ति). The ācārya has clearly brought out the reality of this difference in his works. The five-fold difference is that between 1) jiva and jiva 2) jada and jada 3) jiva and jada 4) jada and Īśa and 5) jiva and Īśa. acc. to Paramaśruti.

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।
जीवभेदोमिथश्चैव जडजीवभिदा तथा ।
मिथश्च जडभेदोऽयं प्रपञ्चो भेदपञ्चकः ॥

Viṣnutattvavinirṇaya I Paricchēda—340.

अवभासः— Knowledge (of difference) arising from such scriptural statements as यश्चिकेत सत्यमित्तन्न मोघम् (R.V. 10-55-6)

VERSE 9

In this verse the poet says that Sri Madhva, the third avatār of Śrī Vāyu, is worshipped by the gods and the best of men as a result of which they attain Vaikuṇṭha where they are served by the attendants of Lord Śrī Hari in accordance with gradation.

वैकुण्ठ—विष्णुलोक so called because Śrī Hari incarnated at the request of रमा as the son of विकुण्ठा, wife of शुभ. The Bhāgavata (II-9 ch) describes वैकुण्ठ and says that there is gradation there among the liberated souls and that the liberated women are free from such defects as passion,

hatred, etc., and that they possess aprakṛtic bodies which retain their charm, beauty and health for ever.

VERSE 10

The description of वैकुण्ठ and the happiness of the liberated souls are continued in this verse.

इन्दुः = चन्द्रः   अहिमगुः = सूर्य

अहीन्द्र = शेष (lord of the serpents)

देवेन्द्र = पुरन्दर who is the lord of सूर्य and other gods.

मुकुन्द = श्रीहरि so called because He gives मोक्ष.

आमोदान् = fragrant smells. आमोदो गन्ध हर्षयोः (विश्व).

VERSE 11

After having described the state of happiness of the gods and liberated souls worshipping Śrī Madhva, the poet describes graphically the state of suffering experienced by the haters in this verse. For an account of the various kinds of hell reference may be made to Bhāgavata (V—24 ch. Vijayadhvajeeya text), The Bhāgavata makes it clear that those who do not hear the stories of Śrī Hari and thereby lose devotion and other good qualities go to the dark hell from where there is no return. (III-31 ch. Vijayadhvajeeya text.)

The souls are grouped into three kinds—gods, men and asuras. The gods and the best of human beings are मुक्तियोग्यS. The human beings occupying the middle position are सृतियोग्यS while the lower class are तमोयोग्यS. Reference may be made to the ācārya's M. B. Tātparya Nirṇaya (I-86-88).

ग्राव्णां = of the stones (ग्रावन्—Stone)

गरिम्णा = by the heaviness गुरुत्वेन

ग्लपयति = torments ग्लानिं प्रापयति

पङ्किल = muddy, miry.

The hatred of Śrī Hari is of nine kinds :— possession of the knowledge of 1) the identity of Paramātman and Jivātman 2) attributelessness of the Lord 3) imperfection of His attributes 4) equal status of Brahma, Viṣṇu and Maheśvara 5) Superiority of Śiva over Śri Hari 6) difference among the form, quality and deeds of Śrī Hari 7) consideration of Bhagavān Vedavyāsa as a mere sage and of Pṛthu as a direct avatār of Śrī Hari 8) hatred of the devotees of Śrī Hari and 9) denial or abuse of the pramāṇas. The Bhagavad Gita also speaks of the three kinds of Soul— Sāttvic, Rājasic and Tāmasic (XVII-2).

VERSE 12

In this verse the poet says that those human beings who are indifferent to the teachings of the ācārya in spite of their birth in his country and near his place are subject to repeated births and deaths. This is the kind of suffering experienced by such Rājasic souls.

पार्श्वभूमि = proximate place. It also means birth in a वैष्णव family and association with the Lord's devotees.

पञ्चकष्टे—1) In andhatamas which is more tormenting than the five temporary hells.

2) Which has the five kinds of suffering to which the tāmasic souls are subject (described in the next verse).

क्लेशनिर्मोक: = दु:खत्याग:

अस्तप्रायानन्दं = happiness which is greatly effaced

VERSE 13

In this verse we have another graphic description of the sufferings of the tāmasic souls in andhatamas. The five kinds of sufferings referred to in the previous verse are described here. They are :

1. the haters of Lord Śrī Hari become emaciated in this dark eternal hell for want of food.

2. their eyes are torn open and deformed by the cruel demons with their sharp nails and teeth.

3. In this hell there are pitch-dark wells which are full of filthy matter.

4. The birds living there wound the bodies of these souls with their sharp beaks.

5. In addition to these, stones are hurled at these souls by the attendants of the Lord.

वज्रकल्पाः = 1) Similar to वज्रायुध in sharpness. क्षुर = razor

2) Similar to diamond in hardness.

जलूकाः = leeches (रक्तपाः) शक्ति = Spear

उपजिहते = approach to suck blood. According to Vēdātma yati

समीपं गत्वा विध्यन्ति ।

The destiny awaiting these souls is described in Bhāgavata; III-33 ch-19-20-21 and III-31 ch-33.

VERSE 14

In this verse the poet makes a special prayer for the bestowal of pure, constant and sincere devotion.

ऊर्जितां = increasing प्रवृद्धां

निर्व्याजां = Sincere, bereft of pretexts. अडाम्बिकाम्

सद्गुणाः = माहात्म्य ज्ञानादयः

Jayateertha in his Nyāya Sudhā (जिज्ञासाधिकरण) gives a lofty and glorious definition of this kind of भक्ति. Here is Dr. B. N. K. Sharma's fine translation of that great definition: "Bhakti is thus, the steady and continuous flow

of deep attachment to god, impregnable by any amount of impediments and transcending the love of our own selves, our kith and kin, cherished belongings etc., and fortified by a firm conviction of the transcendent majesty and greatness of god as the abode of all perfections and free from all blemish and by an unshakable conviction of the complete metaphysical dependence of everything else upon Him" (The philosophy of Śrī Madhvācārya P. 287)

VERSE 15

In this verse the poet says that we must worship 'Srī Hari, Laksmi and other gods in accordance with gradation. Lord Śrī Viṣnu is supreme because He possesses infinite, auspicious attributes. The Lord himself refers to this in the Bhāgavata (VI-4-48),

विरिञ्चि = Brahma   विहगप = Garuḍa
श्वसन = Mukhyaprāna   अनन्त = Śeṣa
रुद्र = Śiva   इन्द्र = Dēvēndra.

Pramāna:

तस्मात् पूज्याश्च नम्याश्च ध्येयाश्च परितो हरेः ।
तारतम्यं ततो ज्ञेयं सर्वोच्चत्वं हरेस्तथा इति ॥

VERSE 16

In this verse the poet explains the reward given to the sāttvic souls and the punishment meted out to the Rājasic and tāmasic souls.

तत्वज्ञा :— the tattvajnās are those who regard Śrī Viṣnu as Supreme, free from defects, replete with infinite auspicious attributes and the निमित्तकारण of the world. They are मुक्तियोग्यऽ

मिश्रबुद्धीन् — those whose knowledge is partly correct and partly incorrect. Hence they are not free from संशय and विपर्यय. They are नित्यसंसारिन्S

अन्यथाज्ञान् — those who uphold the identity of Paramātman and Jīvātman, who regard the शास्त्रS and शास्त्रकार as false and who look upon Brahman as निर्विशेष, devoid of all attributes.

श्रुतिशतमितिहासादि — the ācārya quotes from Skānda Purana in his bhāsyas:

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

In the Ṛg Veda we have the hymn beginning with शृण्वे वीर उग्रमुग्रं etc.,

The Mahābharata says:

धर्मश्चार्थश्च कामश्च मोक्षश्चैव यशो ध्रुवम् ।
त्वदायत्तमिदं सर्वं सर्वलोकस्य भारत ॥

Vedātma yati also quotes the following प्रमाण:

सृष्टिरक्षाहृतिज्ञान नित्यज्ञानबन्धनात् ।
मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्नचान्यथा ॥

VERSE 17

The description of the great and glorious exploits of Śrī Hanūmān, the first avatār of Vāyu begins with this verse.

हनूमान् — Śrī Hanūmān is so called because he possesess perfect knowledge. He is also known as मति in the Balittha Sūkta. Pramāna:

हनुशब्दो ज्ञानवाची हनुमान् मतिशब्दितः ।
रामस्यस्वृतरुपस्य वाचस्तेनानयन्त हि ॥

महितमहापौरुष :— The valorous deeds of Śrī Hanūmān are well known. Some of his outstanding deeds are, 1) He crossed the ocean easily to reach the city of Lankā which was at a distance of a hundred yojanas 2) He flew at a stretch even without resting on Mt Maināka 3) He defeated the goddess लंका guarding the city 4) He killed demons like अक्षकुमार and destroyed one-third of the army 5) He burnt the city of Lankā by his tail which was set fire to by the foes.

स्नेह : = भक्ति : देहभाजां = प्राणिनां अहितं = अनिष्टं

अंह : = दुरितम् (Sin) अंहोदुरितदुष्कृतम् (अमर)

मोह : = Ignorance (अज्ञानम्)

सह = Endurance, Strength } सहो बलं सहा मार्गः

अद्यापि रामे भक्तिं स्पृहयति Śrī Hanūmān is even today worshipping and singing the glory of Lord Śrī Rāma in Kiṁpuruṣa. In Bhāgavata (V-19ch-1 to 8 Verses) Bhagavān Veda Vyāsa has given us the gist of Śrī Hanūmān's praise.

VERSE 18

The description of Śrī Hanūmān's glorious exploits is continued. The poet describes Śrī Hanūmān's heroic deed of bringing the Gandhamādana mountain containing precious herbs of medical value though it was at a distance of 50,000 Yojanas in the twinkling of an eye. सञ्जीवनादि — the four herbs are: 1) मृतसञ्जीवनी the breeze of which revives a dead person 2) सन्धानकरणी the breeze of which unites the broken ribs of the body 3) विशल्यकरिणी by the breeze of which the splinters of weapons lodged inside the body come out and 4) सवर्णकरणी the breeze of which heals up all wounds and restores the skin's original colour.

योजनं — a measure of distance equal to four krośas or eight or nine miles.

VERSE 19

In this verse the poet tells how Śrī Hanūmān threw back the huge Gandhamādhana mountain to its original place effortlessly and indifferently. It seemed as if the mountain had not been uprooted at all.

शकल = piece (of stone)

व्यग्रव्यबुद्ध्या = with a mind attentive elsewhere and indifferent to the present act. अनवहितबुद्ध्या or अन्यासक्तबुद्ध्या

उपलव: = piece of stone पाषाणशकल:

जालं = heap चक्रं जालं च जालकं (viśva)

संश्लेष — connection·

VERSE 20

In this verse the poet brings out the extraordinary power of Śrī Hanūmān's fist.

कनकसद्मर्मि = golden armour सुवर्णसुकवच:

हाटकाद्रि: = Golden Mt Meru. सुवर्णगिरिर्मेरु:

अष्टापदकटक = सुवर्णवलयं golden bracelet

आमृष्टा: = spread व्याप्ता:

काष्टा: = directions दिशस्तु ककुभ: काष्टा: (Amara)

आजौ = in the battle युद्धे,

VERSE 21

In this verse the poet concludes the description of the heroic exploits of Śrī Hanūmān by mentioning how Śrī Hanūmān obtained the blessing of Lord Śrī Rāma who conferred on him the post of Brahmā and Sahabhoga.

द्रुहिण = Brahma द्रुहिणश्चतुर्वक्त्रः प्रजापतिः

हर = Rudra.

VERSE 22

In verses 22 to 28 the poet describes the heroic deeds of Śrī Bhima, the second avatār of Śrī Vāyu.

असूनां = प्राणानां विधृतिः = maintenance धारणम्

नर्मणा = अनायासेन effortlessly. निघ्नेन = अधीनेन अधीनो निघ्न आयत्तः

कर्मणा च = कायव्यापारेण वचसा मनसा. (Amara)

The destruction of the demon Baka who was an object of terror to the people was one of the heroic deeds of Bhima. One day it was the turn of Bhima's landlord to offer the demon a cartload of dishes, two bulls and the cartman. In the absence of the cartman one of the family had to be offered. The wife, daughter and son came forward to die. But Bhima's mother consoled them saying that her son, an embodiment of prowess, would slay the demon. Accordingly, Bhima destroyed the demon and later his wicked brother kirmira.

VERSE 23

In this verse Bhima's encounter with the formidable Jarāsandha and his victory are described.

विजरवर = the best of the gods free from old age.

अल्पयत्नं = without much effort. अनतिप्रयत्नं यथा भवति तथा.

जरासन्ध—Son of King Bṛhadratha. He was born with a body split into two parts. Jarā, a demoness, who picked up the cast-away baby joined the two parts together. Hence he came to be called Jarāsandha. (Viṣṇu purāṇa Ch 19-IV amśa)

निर्मृद्नन् (Variant reading) = crushing

VERSE 24

In this verse the poet brings out the dexterity exhibited by Bhima in his battles with the foes.

क्ष्वेला = leonine roar क्ष्वेला तु सिंहनादः स्यात् (Amara)
अक्षीणाट्टहासं = ever-increasing loud laughter. It may be read as क्षीणाट्टहासं in which case it means the decreasing loud laughter of the foes.

अक्षौहिणी—a large army consisting of 21870 chariots, 21870 elephants, 65610 horses and 109350 infantry.

Duryodhana's army consisted of 11 akṣauhiṇis. Arjuna destroyed five of them while Bhima destroyed the remaining six

स्वयमयमिह = here इह refers to the (subject of) battle.

VERSE 25

In this verse the poet prays for the removal of the beginningless nescience and the acquisition of good spiritual knowledge.

सुविद्या = अध्यात्मविद्या Spiritual knowledge.
वाग्देवी = भारती who is the spouse (दयिता) of Śrī Vāyu. Śr Vāyu is known as भरत as he is the maintainer of the lives of all jivas. भारती is also famous (विदिता) as द्रौपदी. She is the daughter of द्रुपद and during पुत्रकामेष्टि sacrifice she emerged from the अग्निकुण्ड along with a male child who was named Dristadyumna. She is also known as कृष्णा as she is dark in colour.

रुद्रपत्न्याद्युद्रिक्ता—भारती is superior to पार्वती, spouse of शिव, श्यामला, spouse of यम; सौपर्णी, wife of गरुड; वारुणी, spouse of शेष; शची, spouse of इन्द्र and उषा, spouse of the Asvins.

VERSE 26

In this verse the poet substantiates the truth that Śrī Krisṇa and Śrī Vedavyāsa are not different and Śrī Vāyu took his incarnation as Bhima to serve Śrī Krisṇa. While the former is known as यादवकृष्ण, the latter is known as वासिष्टकृष्ण Śrī Madhva has quoted the relevant pramāna from the Brhmānda purāna in M. B. Tātparya Nirṇaya (chapter II). Śrī Vedavyāsa is also known as कृष्णद्वैपायन because he was of dark complexion and was born on an island.

निर्भेदाभ्यां — There is no difference whatsoever between कृष्ण and वेदव्यास. But sometimes the two are spoken of as being different with the help of विशेष which is भेदप्रतिनिधि (where actual and absolute difference could not be recognized to exist). In the अनुव्याख्यान the ācārya defines it as follows :—

भेदहीने त्वपर्यायशब्दान्तरनियामकः ।
विशेषो नाम कथितः सोऽस्ति वस्तुष्वशेषतः ॥ 1-1-2

It denotes the विशेष शक्ति whereby the Lord manifests Himself in various forms. Jayatirtha writes in Nyāya Sudhā•

भेदहीनेप्यनुपचरितभेद व्यवहारनिमित्तम् ।

VERSE 27

In this verse the poet says that Bhima's act of being unable to lift the tail of Śrī Hanūmān was meant only to delude the wicked and please the virtuous.

क्रीडामात्रं— These two acts—Bhima's inabilty to lift the tail of Śrī Hanūmān and Śrī Hanūmān frightening Bhima by assuming a big size—are only playful meant to delude the wicked.

श्रीमदानन्दतीर्थं — In his third avatār Śrī Vāyu is known as Śrīmad Ānanda tirtha because as Śrī Madhva he composed Śāstras giving delight to the devotees filled with devotion, their wealth. Also because his Śāstras give unhappiness (अनन्द) to the wicked persons filled with the pride of wealth, power etc. (श्रीमद)

VERSE 28

In this verse the poet concludes his description of the greatness of Bhima by mentioning how he killed crores of wicked demons and also others who deviated from the Vedic path and propagated false doctrines.

शरणद — 1) one who gives Śrī Hari (our protector) 2) one who shows Śrī Hari 3) one who gives shelter to the devotees 4) one who confers मोक्ष at the command of Śri Hari. As Hanūmān Śrī Vāyu protected सुग्रीव and as Bhima he protected अर्जुन. अटीक: = approached to strike प्रहर्तुमगच्छ: सत्वरत्वात् = quickly, in good speed.

VERSE 29

As a prelude to the avatār of Śrī Vāyu as Śrī Madhva the poet refers in this verse to the rebirth of Maṇimān (killed earlier by Bhima) as Śaṁkara, the exponent of Advaitha.

अक्रमात् = Simultaneously युगपत्

निष्क्रियार्थ = in order to take revenge स्ववैरनिरासार्थं

कष्टशास्त्र = अद्वैत । शोकदायि शास्त्र

दुस्तर्का: = avēdic arguments वेदविरुद्धा: तर्का:

VERSE 30

In this verse the poet explains the nature of Advaitha and how it was accepted or rejected by people and how Śrī Madhva's advent checked the further growth of this Śāstra.

पाषण्डवाद :—The Veda is called पा as it protects the virtuous who follow what is good and abjure what is bad according to it.

पालनाच्च त्रयीधर्मः पाशब्देननिगद्यते ।
षण्डयन्ति तु ते यस्मात् पाषण्डास्तेन कीर्तिताः ॥

The Pāṣanda vādiṣ are those who speak and act against the vedic rules.

अहं ब्रह्म इति पाषण्डवाद : — The poet explains the nature of this Pāṣanda vāda which consists in saying that there is no difference between Jivātman and Paramātman though a number of śruti and smriti statements clearly emphasise the difference between the two. Some of these are :—

सत्य आत्मा सत्यो जीवः सत्य भिदा सत्यं भिदा सत्यं भिदा । आत्मा हि परमस्वतन्त्रोऽधिगुणो जीवोऽल्पशक्तिरस्वतन्त्रोऽवरः । such Śriti statements as योसावसौपुरुषः सोऽहमस्मि, अहं ब्रह्मास्मि, एकमेवाद्वितीयं, नेह नानास्ति किञ्चन etc., are misinterpreted by the Pāṣandavadins to suit their doctrine.

इदं वितथं — The Pāṣandavādins say that the world is false (मिथ्या) without paying any regard to the Śruti statement सत्यं च जगदीदृशम्

कतिपयकुनरैः — by some wicked (low) minded persons.

तमोयोग्यजनैः or कुत्सितजनैः

दुष्प्रेक्षा— bad knowledge दुष्प्रज्ञा

आदृतः— accepted अङ्गीकृतः

विसृष्ट— rejected त्यक्तः दक्षाणि = able समर्थानि

प्रसरः... Spreading प्रसारः

The last two lines of the verse contain a fine idea. The ācārya is compared to a wild fire and the Pramānas quoted by him to flames of fire. The fallacious arguments put forward by the māyāvādins are compared to poisonous trees. Just as the wild fire burns the entire grove of poisonous trees so also the suitable pramānas quoted by the ācārya set at nought the plausible and specious arguments of the māyāvādins.

VERSE 31

In this verse the poet says that on hearing the voice of the ācarya expounding the Śāstras, the māyāvādins ran away like a jackal running away on hearing the voice of a lion. It is interesting to note that Nārāyana Paṇḍita, (son of Trivikrama Paṇḍita) the biographer of the ācārya, has expressed a similar sentiment in Madhva Vijāya (XII-1) and Anūmadhva Vijaya (verse 23)

मायिगोमायव :— the māyāvādins are compared to foxes because their arguments are crafty, misleading and dangerous गोमायुर्मृगधूर्तकः (Amara)

आक्रोशन्तः— calling to one another for help.

विवशः — in other's control. परवशः

वाशन्तः— shouting शांतशौर्याः = नष्टशौर्यगुणाः

VERSE 32

In this verse the poet recalls how Śrī Vāyu in all the three avatārs (of Hanūmān, Bhima and Madhva) remained unaffected in spite of troubles caused by Rāvana, Duryōdhana, the Gandavātas and others.

अपघृणं— mercilessly.

It is well known that when his tail was set on fire at the command of Rāvaṇa. Śrī Hanūmān was not only unhurt by it but also destroyed the whole city, When Bhima was thrown into a deep pool with his body tied and serpents were let loose on him, nothing happened to him. Madhva, a young boy at that time, crushed to death Maṇimān who came to bite him in the form of a serpent. Even the wrestlers (Gandavātas) could not break his neck. These are only a few of the examples.

सर्वज्ञः········· प्रगल्भः — Śri Vāyu possessed perfect knowledge in all the three avatārs. Śri Hanūmān showed his perfect knowledge of the unexcelled qualities of Śrī Rāma even though he had not met or seen him earlier; Bhima employed missiles the use of which he had not learnt from Droṇa earlier. Madhva explained the meaning of अपाला when he was just a young boy.

स्वच्छन्दमृत्युः— death at one's will स्वेच्छामृतिः छन्द=इच्छा

त्रिधामा= Śrī Visṇu who has His abode in the three worlds of अनन्तासन, श्वेतद्वीप and वैकुण्ठ

VERSE 33

In this verse the poet expresses his ardent desire to see the delightful face of the ācārya (the third avatār of मुख्यप्राण). His face is इष्टदायक and अनिष्टनिवारक.

The poet describes the beautiful face of the ācārya. The face is lighted by a gentle smile the lustre of which illumines words as sweet as honey. The words are tender and they dispel such undesirable things as are opposed to happiness, namely, अज्ञान, संशय, विपरीत ज्ञान etc., They are superior to nectar in so far as they bring मोक्ष. For, even the gods who drink nectar are not free from birth and death. The face is aptly compared to the orb of the moon which has just risen and is in the centre of the sky.

VERSE 34

In this verse the poet begs the ācārya to enable him also to listen to his marvellous discourses.

सच्छास्त्र— according to Śrī Madhva the Śāstra includes the entire gamut of the vedas, Moola Rāmāyana, Mahābhārata, the purāṇas and pancarātra. He also quotes a pramāna from Skānda purāna.

ऋग्यजुः सामाथर्वाणो भारतं पञ्चरात्रकं ।

मूलरामायणं चैवं शास्त्रमित्यभिधीयते ॥ (B. S. Bhāsya 1-1-3)

The bhāṣyas of the ācarya are closely based on the valid scriptures and backed by suitable pramāṇas. They are indeed marvellous and such that they uproot the unhappiness found in the disciples (and listeners). They are free from all defects such as repetition, contradiction, understatement, overstatement and misinterpretation. They are couched in simple, elegant language but at the same time they are pregnant with deep significance. They are so simple that they can be understood by dull persons and so difficult that even pandits cannot comprehend them fully. (M.V. IX-8-12)

रोचयन्तीं = आनन्दयन्तीं उच्चयः = समूहः

चित्रां = विविधश्रुतिस्मृतीतिहासपुराणाद्युपन्यासेनाऽश्चर्यरूपां व्याख्यां व्याख्यानम् (वे. य.)

प्राचीनाचीर्ण— the disciples of the ācārya possess pure and steadfast minds on account of their observance of right conduct and performance of righteous deeds in their past lives.

प्राचीनं = प्राक्, पूर्वजन्मसु

आचीर्णानि = आचरितानि पुण्यानि

चोद्यचुञ्चून् — his disciples follow the discourses with attention and respect and as such they ask pertinent questions. One is reminded of Bādarayaṇa's disciples like Sumantu and Paila and Madhva's disciples like Padmanābha Tirtha and others.

किञ्चित् श्रावय— let us hear and understand your discourses according to our capability. यावद् ग्रहणयोग्यं तावद्

VERSE 35

In this verse the poet says that the glory of the ācārya is sung even in the assemblies of gods.

सुचरित = शोभनचरित्र The ācārya belongs to the Ṛjugaṇa class and as such his conduct is always pure and ideal.

उपक्लृप्ते = made of (studded with). निर्मिते

सन्निषण्णं = seated in a befitting manner. समासीनम्

विद्याः = तत्वविद्याः मूर्तिमत्यः = सशरीराः सत्यः

द्योवध्वः = Nymphs. स्वर्गस्त्रियः

गन्धर्वैः = देवगायनैः

VERSE 36

In this verse the poet says that Lord Srī Harī incarnated as Bhagavān Vedavyāsa to protect and enlighten the मुक्तियोग्य jivas at the request of Srī Vāyu and other gods.

सानुक्रोशैः = out of pity अनुक्रोश = कृपा

ऊर्मि = wave.

आविले = turbid कलुषिते

सत्यवत्यां महर्षेः— Pārāśara, a great jnānin, was the son of sage शक्ति and grandson of वसिष्ट. At the request of the sage Śri Harī was born as his son Vedavyāsa. Once while carrying

sage Parāśara in her boat सत्यवती was loved by the sage who, of course, knew everything by intuition. They were later married. At the touch of her body a child who later on was known as वेदव्यास came out. He was of dark complexion (कृष्ण) and born on an island (द्वीप)

Hence he is also known as कृष्णद्वैपायन
चिन्मात्रमूर्तिः (सन्) — केवल ज्ञानदेहः सन्

Pramāna :

सद्देहः सुखगन्धश्च ज्ञानभाः सत्यपराक्रमः ।
ज्ञानज्ञानः सुखसुखः स विष्णुः परमाक्षरः ॥

This pramāna makes it clear that the Lord's body is free from such defects as birth, death, etc.. It is of pure and happy fragrance. It shines in the form of light. It is pure knowledge, pure bliss and eternal.

जातु = कदाचित् Never. व्यक्तः = आविर्भूतः
प्राकृतः = material प्रकृतिसम्बन्धी.

VERSE 37

In this verse the poet after offering obeisance to Bhagavān Vedavyāsa says that he came down to the earth to give the correct meaning of the vedas which had been misinterpreted by the wicked and ignorant.

अस्तव्यस्तं = haphazardly ; misinterpreted
अन्यथा प्रतिपादितं
व्यासाभिधान : — Śrī Hari bearing the name of वेदव्यास
श्रीवेदव्यासनामकः
अधमैः :— by the unrighteous or ignorant persons
अज्ञैः

सद्योविद्योपलब्ध्यै — for the acquisition of knowledge without delay. अविलम्बेन ज्ञानप्राप्त्यर्थं

अगुरुं — one not having a preceptor for Himself अविद्यमानगुरुं

The misinterpreters of the vedas are compared to the blind while the vedas are compared to the precious pearls and stones. Just as the blind string together the precious jewels, etc., without any regard to their quality, so also the māyāvādins interpreted the vedas without any regard to the supremacy of Lord Śrī Visṇu and the place of other gods and goddesses according to gradation.

VERSE 38

Śrī Vāyu's incarnation as Madhva was undertaken with the express purpose of refuting all the (twenty one) wrong doctrines expressed by the various भाष्यकारS including Śaṁkara and of propagating the correct interpretation of the vedas and Brahma sūtras. Śrī Vāyu was commanded by the Lord to incarnate as Madhva. When Madhva met the Lord at Badarikāśrama and expressed his desire to serve Him there, the Lord commanded him to go back and propagate the right message for the good of the मुक्तियोग्य souls. Reference may be made to Madhva Vijaya (VIII-46)

अक्लिष्टकर्मा = easy or faultless work. अनवद्यव्यापारः

असुकरं = incapable of being done by persons of imperfect knowledge. असर्वज्ञैः कर्तुमशक्यम्

VERSE 39

In this verse the poet deals briefly with the parentage of Madhva, his visit to Badari and his works like the M. B. Tātparya Nirṇaya and the upanisad bhāṣyas.

विशुद्धे क्षेत्रे — the place was sanctified by Śrī Paraśurāma and also by becoming the abode of the hosts of brāhmin class (द्विजगणनिलय)

रौप्यपीठाभिधाने— Udupi known as रौप्यपीठ Rāmabhoja, a king, built a silver rampart all around the foot of the temple of Lord Candrēśvara for a distance of three miles. The rampart under the earth serves as a seat for the god. Saint Vādirāja describes the glory of this place in his तीर्थप्रबन्ध (पश्चिम)

त्रिभुवनविशदे क्षेत्रे—Śrī Vāyu incarnated as Madhva in Pājakakṣetra about eight miles to the east of Udupi. Śrī Parasurāma established here four tirthas in four directions and stayed there on a hill. S'rī Durgā came to stay there in order to serve Śrī Paraśurāma. Saint Vadirāja describes this place beautifully in his तीर्थप्रबन्ध (पश्चिम)

मध्यगेहाख्यगेहे— in the Madhyageha family or in (the womb of) the wife of Madhyageha Bhatta.

पुनःपि बदरीं प्राप्य — according to Śrī Viśvapati Tirtha who has also commented on वायुस्तुति the ācārya visited Badari even before becoming an ascetic at the age of seven. The Madhva Vijaya records that the ācārya visited Badari twice after becoming a monk. This is quoted in श्रीवेंकटेश महात्म्य

कृष्णं = वेदव्यासं Vedavyāsa

भाष्याणि = upaniṣad bhāsyas

व्यतनुत = composed अकुरुत

भारतार्थप्रकाशं = Śrīman M. B. Tātparya Nirṇaya

VERSE 40

With profuse devotion the poet offers his obeisance to Śrī Vāyu again and again.

सुपूर्णप्रमतिं — one having perfect, faultless, superior knowledge. Śrī Vāyu in his avatār of Madhva is known as पूर्णप्रज्ञ

नियतं = necessarily अवश्यं

श्रीमदानन्दतीर्थ... The word मध्व consists of मधु + व, While मधु denotes bliss, व denotes तीर्थ or शास्त्र Hence the third avatār of Śrī Vāyu is also known as आनन्दतीर्थ (composer of bliss-giving Śāstra). आसेक : = ablution अभिषेक :

मन्दाकिनी = River Ganges. It is so called because it runs slowly. It is also called सत्सरित् because it removes the sins of he devotees and hence the best of all rivers.

VERSE 41

In the concluding verse of this great work Śrī Trivikrama mentions the name of his revered father and says that one obtains knowledge, devotion and bliss by reading this hymn. From this verse we understand that Trivikrama was the son of Subramanya Pandita. The Madhva Vijaya gives some information about him (canto XIII) For fuller understanding read the introduction.

सुभृशं = greatly. अत्यर्थं

हरेर्वायुदेवस्य चास्य = of Śrī Hari and Śrī Vāyu in main

पादार्चादरेण — with the devout desire of worshipping the feet

श्रीमच्चरणपूजेच्छया

व्रजन्ति = obtain प्रयान्ति

मङ्गलम्

नमस्ते प्राणेश प्रणतविभवायावनिमगा

नमः स्वामिन् रामप्रियतम हनूमन् गुरुगुण ।

नमस्तुभ्यं भीम प्रबलतम कृष्णेष्टभगव-

न्नमः श्रीमन्मध्व प्रदिश सुदृशं नो जय जय ॥ (मध्वविजय XVI-57)

PHALAŚRUTI

(This phalaśruti is based on Saint Vādirāja's Madhva Mantra Ratnākara so kindly supplied to me by Pandit Sr M. Rama Rao)

नखस्तुतिः

VERSE No.

1. Acquisition of Haribhakti and mōkṣa.
2. —do—

वायुस्तुतिः

1. Efficiency in expression and the acquisition of all things desired.
2. acquisition of knowledge.
3. eradication of mental agony and bodily diseases.
4. efficiency in the repeated utternaces of mantras.
5. acquisition of valour.
6. gaining friendship.
7. release from bondage.
8. removal of insanity.
9. Having the ladies under our thumb.
10. acquisition of progeny.
11. domination over enemies.
12. acquisition of devotion to Śrī Hari and removal of miseries.
13. removal of penury.
14. power to attract people and have them under our thumb.
15. devotion to Śrī Hari.
16. attainment of salvation.

17. attainment of valour.
18. efficacy of medicine.
19. attainment of permanent fruits and the regaining of postion lost.
20. Victory in the battle.
21. termination of the separation of one's people and renewal of their protection.
22. removal of obstacles.
23. success in preparation for war.
24. service under the king.
25. proficiency in speech or oratory.
26. doing service to the preceptor.
27. attainment of wisdom.
28. removal of calumny or false charge or slanderous report.
29. power to attract people and have them under our thumb.
30. victory over opponents, philosophical or otherwise.
31. expulsion of the foes by incantation or magic spell.
32. prevention of (remedy for) premature death.
33. attainment of beauty and charm.
34. reunion with one's family; proficiency in all arts.
35. attainment of great affluence.
36. detachment and good sons.
37. ability to get or redeem lost or invisible things
38. release from captivity.
39. acquisition of progeny.
40. attainment of all desires.
41. removal of troubles caused by malefic planets, kings, thieves, tigers, etc.

श्लोकानुक्रमणिका

ŚLOKĀNUKRAMAṆIKĀ

1. नखस्तुतिः

2 वायुस्तुतिः

VERSE	WRONG	CORRECT
7	मूर्धन्येषोऽञ्जलिमे	मूर्ध्न्येषोऽञ्जलिर्मे
11	....कटकध्वानसंघट्टनोघ	....कटकटध्वानसंघट्टनोघद्
21	....सह जमकरोद्रामनामा	....सहभुजमकरोद्रामनामा
23	निर्भिन्नत्यायत्नं	निर्भिन्नत्ययत्नं
35	........भाक्नि........	........भाक्निं........
37	....भक्तितस्त्वत्प्रसादात्	....भक्तितस्तत्प्रसादात्
38	आज्ञा यैरधार्या	आज्ञामन्यैरधार्या
41	....सुभृश....	....सुभृशं....
Page 36 (line 17)	यस्तु स आचार्य	यस्तु तमाचार्यं
Page 43 (line 20)	III—16 Ch. Vijayadhva-jeeya text)	III-16 Ch-23 Vijaya-dhvajeeya text)

The Vāyu Stuti of Trivikrama Paṇḍitācārya holds a most honoured and hallowed place in Mādhva Sampradāya. It is a paean of 41 verses in sragdharā metre glorifying the three avatārs of Śrī Vāyu - Hanumān, Bhima and Madhva. As Paṇḍit Śrī M. Rāma Rao points out in his Foreword, "Śrī Vāyu's superiority over all other gods is established in five of the ten upanishats and Balitthā Sūkta, etc, sing his glories."

Trivikrama Paṇḍita, the author of this powerful work, was a native of Kāvu, a formidable champion of advaita and a court-poet of the ruler of Kumbla. His historic debate with Śrī Madhva, his defeat at his hands and his conversion to Dvaita are lucidly described in Madhva Vijaya. The Puraścaraṇa of Vāyu Stuti yields all secular and spiritual benefits according to Vyāsaraja and Vādirāja. The powerful efficacy of this work was felt by Jagannāthadāsa, Adavi Ācārya, Kūrma Tirtha and others. The present edition of this work contains the original text with English translation, transliteration and short explanatory notes on each verse containing additional information.

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